



A 2

Jean d'Espagnet.



See

Hoefer, Band.

Histoire de la chimie,
1843, ii. 333.

Enchyridion
P H Y S I C Æ
R E S T I T U T Æ;
O R,

The Summary of Physicks
Recovered.

Wherein the true Harmony of N A-
T U R E is explained, and many
Errours of the Ancient P H I-
L O S O P H E R S, by Canons
and certain Demonstrations,
are clearly evidenced
and evinced.

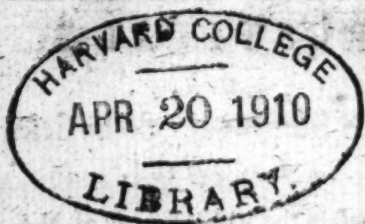


L O N D O N,

Printed by *W. Bentley*, and are to be
sold by *W. Sheares* at the Bible, and
Robert Tutchbein at the Phenix, in
the New-Rents in S. Pauls
Church-Yard. 1651.

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*



G. F. Parkman fund



The Authours Epistle.

TO THE
H O N O U R E R S
O F
Natural Light.



Ever I had lately
with-drawn my
self from publick
employments, &
reprieved my Soul from the
dangerous attendants of a
C O U R T I E R's life, and
A 4 had

The Epistle.

*had now ancor'd my thoughts
in a blest retirement, I al-
wayes had resounding the Ec-
cho of that poetical passage in
mine ears :*

Here is the Freedom the
Soul gains,
Enfranchiz'd from her
golden Chains.

*Now began I to feel those
thoughts of Natural Philo-
sophie, alwayes fostered by
me, though till now, as it
were ill attended, to give a
fresh and sprightly Spring in
my Soul. I could not but up-
on their return, give them
a wonted and merited Well-
come,*

The Epistle.

come, that I might by the gain of this inward and natural Light, repair my voluntarie resignation of that outward and deceitfull splendour: Besides, by this course, I had hopes to wipe off a publick guilt, for now did I apprehend the charge of a desertour of publick employments, and of the Laws of my Countrie likely to fall upon me, therefore lest this might issue a deep censure, I fled to that Sanctuarie, the Studie of the Occult, and almost unsearchable Laws and Customes of Nature in the Universe, the common Coun-

The Epistle.

• trey of all, hoping a securitie
in this studie, and a protecti-
on from this Policie. For
certainly civil Constitutions
will not decree any remark-
able Amercement upon him,
who laying down the burden
of those Troubles, doth re-
tire himself to the general
service of the World.

Now was my Soul rowl-
ing within it self thought
concerning the Sovereigntie,
Lawes, Order, Government,
Harmonie, Effects, Causes,
yea, the unconceivable Rich-
es of Nature; now indeed
was I lost in admiration of
these, which astonishment,
though

The Epistle.

though it be an evidence of ignorance, yet it is also an incentive to knowledge, for it causeth the Soul to soar above, by which it is enkindled with a burning desire to know what it is, as yet ignorant of, though affected to.

My Soul being thus enflamed, brought several philosophical Constitutions to a severe Text, and upon the touch, assented not to their Veritie, because Nature did seem to dart some weak and waining Light, as it were breaking forth upon the confine and border of a scarcely

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The Epistle.

ly discerned Truth, till at length, the Light began so to rise, as to break through the encompassing Fogs, and to break into my Soul, whereby it was not onely made more resplendent, but also more confident, not onely to view the ground, but also to dig for the Treasure.

The first Errours of the Ancients, and which are the worst and radical Errours that came into my thoughts, were those concerning the Principles of Nature, concerning the first Matter and that Universal Form, from which all things flow, concern-

The Epistle.

cerning the Number of the Elements, their Qualities, their Opposition, Scituation, Reciprocation; when I had seriously turned these within my thoughts, I layed hold of an Opinion different from the Current; neither was the authoritie of ancient Philosophers, nor their ingenious, but unsatisfactorie reasonings, able to divert my mind from that perpetual devotion, in which it stood to the light of Nature. So now what I first admired, I now affected, yea, that Love, which hath no weapons but fierie rayes, strook my soul in-

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The Epistle.

to a flame, to enter into the most secret and sacred rooms of Nature.

But I was long in a suspensive Dispute with my self, whether it were my dutie to communicate to you, the Students of Philosophie, those secrets I have found, suspicious lest it might prove a disgust to you, a danger to my self; for I found Experience the best Counsellour to give me warning to be wise by the folly of others, and to learn to stand by their falls; for I alwayes was musing how many had wrackt their credit by scribling, how

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The Epistle.

our modern Wits are close in their commendations, but lavish enough in their detraction of other mens labours, how attempting their souls are in fancying and fostering follies, how obstinate in the retaining a conceived Truth; yea, I considered it was not onely a project of difficultie, but also of danger, to pull up a received and an acknowledged Opinion, and to implant a new and divers.

But in this Conflict, (Ye most ingenious Assertours of Natural Light) the victorie fell upon the love of you, and
of

The Epistle.

of Truth, so that I was determined, that since those had been the Motives to the Disquisition of these Truths, they should also be the Incentives to their publication. Yet let me have this Boon granted, that if you will be competent or just Judges, let not the swoln names of Plato, Aristotle, and of any other prime Philosophers, be summoned as convicting witnesses; or empannell'd as a condemning Fury, but lay aside their nominal, though seemingly real authority, and bind not your souls to a continued credulity of their positions;

The Epistle.

sitions; but preserve your Souls free to your selves.

In the reading of the learned Monuments of former Ages, let not the popular fancy of their general Applause, bewitch you into a blind Belief of all their Notions. Far be it from me to stain their Credit, or detract from their Learning, who alwayes had exhibited by me almost a Divine Adoration, there is no earthly glory comparable to theirs: they were the Men that first took infant Philosophie into their arms, and nourished it up to so incredible a strength and sta-

The Epistle.

stature, that those lofty souls seemed to have cut off from succeeding Ages, the hope of an Addition to their Labours, and to an advancement of Learning.

Yet as for the deep search of the winding creeks of Nature, and for the exquisite knowledge of her concealed Mysteries, the growing Age of Philosophie, even in its own judgement, did not comprehend them, these were brought forth by the fertile Brains of future Times, they brought to light Obscurities, they polish'd rough-hewn principles, they propt up perplexities.

The Epistle.

xities. So did Knowledge get its accomplishment by Age, and Truth its perfection by Time, which demonstrates the vigour of our present years, and that the number of things we know, is far less than of those of which we are ignorant.

Philosophy is not like a Garment, as that age should wear it or worse it, and they that pretend a gray head to their errors, by this seek not so much to patronize it, as to discredit it.

Forbear I beseech you, by an unadvised censure, to condemn me without plea, if I shall

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shall seem to unsettle the boundaries of Philosophy, be not angry, and accuse me as sacrilegious, but consider whether I do not aym at their settlement rather than otherwise? whether I do not rather confirm than weaken her priviledges? whether I do not rather honour than impayr her Royalty? upon which grounds I hope She will, as by way of requital, not deny me her assistance, as a buckler against the delusions of Sophisters, and a breast-plate against the environed darts of either Envy or Ignorance. These Beasts will bark, the
first

The Epistle.

first pining at anothers good,
the second raging in its own
clouds, both break into the
cultivated Gardens of Know-
ledge, and the delightfull
paradise of Philosophy, and
either snip or blast the endea-
vours of a more fortunate Ge-
nius. These to no purpose
strive to stop my course by
their frights, I am seated a-
bove their highest reach; as
long as I can see the Deity of
Truth, under her patronage I
walk, I work secure. Onely
be you pleased to accept these
sprinklings of my retirement,
with the same soul it is pre-
sented, if any thing seem in
it

The Epistle.

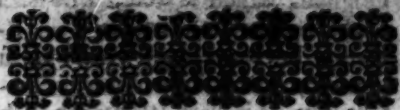
it to disrellish, deal so gently as that you may seem rather not to comply, than wholly to refuse. I shall in the interim reach my end, if my pains shall cause you to fall upon greater attempts with better success.

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Enchyridion Physicæ
Restitutæ.

OR,

*A Summary of the Physicks
Recovered.*

THE FIRST RULE.



God is an Eternal Being, an infinite Oneness, the radical Principle of all things, whose Essence is an incomprehensible Light; his Power, Omnipotency; whose beck is an absolute act. He that dives deeper, is swallowed up in a trance and silence, and is lost in the abyss of unfathomed glory.

2. Most of the Ancients conceived the world from eternity to have been figured in its Archetype, and

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Original, which is God, who is all Light: before the Creation of the Universe he was a book rowld up in himself, giving light onely to himself; but, as it were, travailing with the birth of the world, he unfolded himself, and that work which lay hid in the womb of his own mind, was manifested by extending it to view, and so brought forth the *Ideal-world*, as it were in the transcript of that divine Original, into an actual and material world. This is hinted

In Pi-
mand.

by *Trismegist*, when he says, *That God changed his form, and that all things were in a sudden revealed and brought to light.* For the world is nothing else but the disclosed image of an occult Deity. This beginning of the world the Ancients seem to have denoted by the birth of their *Pallas*, out of the brain of their *Jupiter*, by the Mid-wifery of *Vulcan*, that is, by the help of divine fire or light.

3. The eternal Parent of all things, not less wise in governing, than powerful in creating, did so orderly dispose the whole organical frame of the world, that the highest are so in-

termixt

termixt with the lowest, and the lowest interchangeably and inconfusedly with the highest, and have an Analogical likeness, so that the extremes of the whole work by a secret bond, have a fast coherence between themselves through insensible *mediums*, and all things do freely combine in an obedience to their Supreme Ruler, and to the benefit of the inferiour Nature, onely being subject to a dissolution at the will of him who gave them their constitution. Wherefore it is well said of *Hermes*, That whatsoever is below, *InSma.* hath an assimilation to somewhat above. *rag. Tab*

He that transfers the sovereign order of the Universe to any Nature diverse from the Nature of God, denies a God. For it cannot be just to conceive any other uncreated Deity of Nature, as the Cause of the production or conservation of the several Individuals of this large frame of the world, besides that spirit of the divine Worker, which lay upon those first waters, and brought forth the seeds of all things, confusedly rowld in the first Chaos, from their power

Enchyridion Physica

into act; and wheeling them by perpetual alteration, doth manage them Geometrically by composition and resolution.

5. He that knows not the soul of the world to be that Spirit, the Creatour and Governour of the World, by its continued infusion, and its breathing upon the works of nature, and by its enlarged diffusion through all things, giving to things a set, but secret motion according to their kind: he is whole an *Ignaro* of the laws of the Universe for he that created, cannot but assume the power of ruling what created, and it must be acknowledged, that all things have their creation, generation and conservation in the same Spirit.

6. Notwithstanding this, he that shall grant Nature the honour of being the second universal Cause depending on the first, and as it were an instrument moved by it, and giving, according to a material order, an immediate motion to every thing in the world, will not speak what disagrees with the opinion of Philosophers or Divines, who

that *Natura naturans*: i. Nature giving nature: this, *Natura naturata*, Nature made nature.

7. He that is vers'd in the secrets of Nature, will acknowledge this second Nature the attendant of the first, to be the spirit of the Universe, or the quickening virtue of that light created in the beginning, and contracted into the body of the Sun, and endowed with an hidden fecundity. Zoroaster and Heraclit called this *The Spirit of Fire, the invisible Fire, the Soul of the world.*

8. The order of Nature is nothing else than a large Rowl of the eternal Laws, which being Enacted by the highest Sovereign, and Recorded and written in various leaves to innumerable people of a various nature, by the auspicious power of which Laws, the frame of the Universe doth accomplish its motions, life and death always attending on the margins of the last Volume, and the other spaces being taken up by alternal motions.

9. The world is as it were a Smiths-work made orbicular, the links of the chain enclasping it, each the

other, are the parts of the world, Nature as it were deputed to sit in the middle, always present, and ever working, continually repairs the changes and motions of all things.

10. The whole world, as it hath its constitution from a three-fold Nature, so hath it its distinction into a three-fold Region, viz. The *Super-celestial*, the *Celestial*, the *Sub-celestial*. The *Super-celestial* is that which is otherwise termed the *Intelligible*, it is altogether spiritual and immortal, having the nearest approach to the Divine Majesty. The *Celestial* is seated in the middle, which having allotted to her the portion of the most perfect bodies, and being replenished with spirits, doth pour out by the conveyance of spiritual channels, numberless efficacies and vital breathings, not enduring a corruption, onely having attained its period subject to change. Lastly, the *Sub-celestial*, or Elementary Region, hath its assignment in the lowest portion of the world. This being wholly of a corporeal nature, doth enjoy spiritual gifts and benefits, (the chief of which is in life) by loan onely,

onely, and upon request, being as it were to repay Heaven for it. In the bosom of this Region there is no generation without corruption, no birth without death.

11. It is enacted and settled by the Laws of the Creation, that the lowest things should immediately be subservient to the middle, the middle to those above, these to the Supreme Rulers beck. This is the Symmetry, the order of the whole Universe.

12. It is the excepted priviledge alone of the Creatour, as he created all things according as he pleased out of nothing, so to reduce what he hath created into nothing: for whatsoever being or substance hath an impress from him, cannot deny subjection to him, but is prohibited by Natures law, to return to a Non-Entity. Therefore Trismegist did truly assert, *That nothing in the world doth die, but pass into a change*, for mixt bodies have their composition from the Elements, which by natures rotation are again resolved into the Elements.

Lucret. Hence is this sequel, that by Nature
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All's cloth'd with what's its own, na-
 thing is lost.

13. The Philosophers did believe a first matter to be of an elder birth to the Elements, but this as it was but scarce apprehended by them, so was it as briefly, and as it were in the clouds, and obscurely handled by them, they made it void of qualities and accidents, yet the first subject of them without quantity, yet by which all things have their dimensions, endowed with simplicity, yet capable of contraries, without the reach of sensible knowledge, yet the basis of sensibles, drawn out through all places, yet unperceivable covetous of all forms, tenacious of none, the root of all bodies, yet not sensible but conceiveable, only by an act of the intellect: lastly, nothing in act, all things in aptitude. So have they laid a fancy for the foundation of nature.

14. Aristotle more wary, though he believed the eternity of the world, yet hinted a certain first and universal matter. In the discussion of this he

he used sobriety and ambiguity, al-
ways avoiding its creeks and per-
plexities, so that he opined it bet-
ter to conceive * one inseparable * *Cap.*
matter of all things, which yet hath *5. l. 3.*
a respective difference, from which, *de or.*
the first bodies with the rest, which *& in-*
are under sense, have their subfist- *teritu.*
ence; that this is the first principle of
them, and not to be separated from
them, † but always joyned with a re- *† Cap. 1*
pugnancie, always subject to contra- *& 2. de*
ries, from which the Elements are *or. &*
produced. *interitu*

15. The Philosopher had been
righter, if he had asserted that first
matter free from the conflict of Con-
traries, and disengaged from that
pretended repugnancy, since there
is no contrariety inherent in the ve-
ry Elements, but what is the result
of the intention of their qualities, as
we are informed by the daily expe-
rience of fire and water, in which,
whatsoever opposition there is, ari-
seth from the heightening of their
qualities. But in the proper and true
Elements, which couple in the ge-
neration of mixt bodies, those qua-
lities which are in a remiss degree in

them, are not repugnant each to other: for their temperature doth not admit a contrariety.

De Sa-
riis Phi
lo'sopi-
nion.

16. *Thales, Heraclitus, and Hesiodus* accounted water the first matter of all things, to whose opinion the Writer of the holy *Genesis* seems to consent: This they call an *Abyss* and *Water*, by which I guess they understood not our ordinary water, but a kind of fume, or moist and dark vapour, roaving here and there, and driven in an uncertain motion without any certain order.

17. I am not at present able to lay down any positive determination concerning that first Principle of things, since it being created in the dark, could never by mans invention be brought to light, therefore whatsoever the troupe of Philosophers and Divines do opine, whether these things are so or no, the Author of Nature alone knows, therefore pardon is to be allowed to him that in dark Doctrines hits what is most likely.

18. Some of the *Rabbines* agreeing, conceived an ancient, but obscure and inexpressible principle, the

mat-

matter of all improperly called *Hyl*, which is more properly termed not so much a body, as a large shadow, not a thing, but a dusky image of a thing, or the smoaky appearance of an Entity, a most dark night, a covert of clouds, actually all nothing, potentially all things which cannot be found but in fancie, and understood in a dream. Our imagination cannot exhibit to us this doubtfull principle, this depth of darkness, no more than our talk can through the ears imprint the knowledge of the Sun into a man that was born blind.

19. The same men had an opinion that God brought forth and created the nearest approaching matter of the Elements and the World, to wit, that dark, formless, and indigested Abyss out of that farthest Principle: the Scripture calls this Mass sometimes *Earth void and emptie*, sometimes *Waters*, although actually it were neither, yet potentially and by way of assignment, it was both: we may give a propable guess that it was not unlike to a dark smoak or vapour, in which was closed a stupifying spirit of cold and darkness.

20. The

20. The division of the higher waters from the lower, expressed in *Genesis*, seems to be done by the severing the subtile from the thick, and as it were a thin spirit from that smoaky body; there was needfull therefore of that lightsom spirit proceeding from the Word of God. For light, which is a fiery spirit, by separating things of a diverse nature, did drive down the thicker darkness from the nearest and highest Region, and uniting the matter of one and the same kind, being of a thin and a more spiritual substance, inflamed it as an unquenecheable oyl, to burn before the Throne of the Divine Majesty. This is the *Empyrean Heaven*, seated between the Intellectual and Material heaven, as the Horizon and Finitor of each, receiving spiritual endowments from that above, and deriving them down to the inferiour adjoyning middle heaven.

21. Reason required that this dark Abyss, or next matter of the World, should be watry and moist, that it be the better subject to be attenuated, and that by this flux of the matter by attenuation, the whole frame
of

of the Heavens and of the rest of the Fabrick, might issue forth, and might be laid out in a continuous body. For it is the property of moisture to flow, and the continuity of every body is the effect of the moisture of it. For moisture is the glue and joyncture of Elements and bodies. But fire acting upon moisture by heat, doth rarifie, for heat is the instrument of fire, by which it doth act two opposite works by one and the same labour, separating the moist nature from the earthy, & by rarifying that, condenseth this: So that by the separation of the things of a diverse, proceeds a congregation of things of the same nature. By this first principle of Chymistry, the uncreated spirit, the *animus* of the world, did distinguish the confused natures of things.

22. The Architectonique Spirit of the world began the work of Creation from two universal principles; the one formal, the other material, for otherwise what is the meaning of the words of the Prophet, *Gen. I. God created the Heaven and the Earth? &c.* unless that in the beginning of the
infor-

information of the matter, he distinguished it into two chief principles a formal and a material Heaven and Earth ; by the word *Earth* , is to be understood that dark, and as yet unshaped mass of the waters and Abyss, as is apparent by the subsequent words , (*The Earth was void and without form , and darkness was upon the face of the depth , &c.*) which the Creatour did shut in and comprise within the highest, to wit, the *Empyrean Heaven* , which is Natures first formal, though farthest principle.

23. For the Spirit of God, which is the brightness of the Deity, being poured out upon the Waters, that is, upon the moist and large surface of the depths , in the very moment of creation , light presently broke up, which in the twinkling of the eye, surprized the highest and more subtile part of the matter , and encompassed it as it were with a fringe, and border of light , as that lightening is which is darted from the East to the West, or like a flame which fires the smoak. So was the birth of the first day , but the lower portion of darkness devoid of light, continued night, and

and so the darkness had its division into day and night.

24. Concerning that first Heaven, that formal Principle, it is not declared to have been void, empty, and wrapt in darkness, which is a sufficient evidence, that that Heaven which was first spread out, was forthwith severed by the light from the subjacent dark Mass, by reason of the nearness of the Glory and Majesty of God, and the presence of that light-som Spirit flowing from it.

25. There was therefore in the beginning two Principles of all things created, one full of light, and bordering upon the spiritual Nature, the other wholly corporeal and dark; the first, that it might be the Principle of motion, light, and heat; the second, of a drowsie, dark, and cold being: the first active and masculine, the other the passive and feminine Principle. On the part of the former comes a motion in the Elementary world to Generation, from whence proceeds life; from the other part comes the motion to corruption, the principle of death. So that is the double fringe or border of the lower world.

26. But

26. But because Love is extensive, and acts without from it self, the Divine Nature impatient of its solitude, and taken with its own beauty in the light already created, as in a Mirror, and earnestly desirous to enlarge it, and to multiply his image, commanded that light to be extended and propagated. Then the light the fiery spirit issuing from the Divine understanding, and rowling itself in a Circulation, began to work upon the nearest darkness, and having prevailed upon it, and sunk it down towards the Centre, and there sprung forth the second day, and there was seen the second mansion of light, or the second Heaven, comprizing all the airy Region, in whose higher Region are so many Torches kindled and scattered: In the lower are seated the seven wandering Stars according to their order, that they might, as so many Presidents and Rulers, give orders by their light, motion and influence to the subjacent Nature.

27. And least any thing should be defective in this great work, already drawn out in the mind of God, the

same

same Spirit by his glittering and fiery sword beat off the banded darkness, and that shade that lay under him, and thrust it down into the Centre of the Abyſs, so the lowest part of the Heavens was enlightened, which we rightly term *Air*, or the *lowest Heavens*: Then was the third day. But the darkness which at first did overcast the whole face of the Abyſs, being thrust down by the supervening light into the lowest Region, was so thickened by reason of the straitness of the room, and the binding force of the Gold, that it passed into a huge mass of a watry Nature, the Kernel and Centre of the whole workmanship; as it were a dale and heap of darkness, being poiz'd in the midst of the waters, and bound up of the dregs and thick matter of the Abyſs, into a firm and dark body of earth. After this, upon the driving of the Spirit, the waters fled from the surface of the earth, casting themselves about the borders of it, and there appeared drie land, that it might produce almost an infinite number of several sorts of Plants, and receive as guests
so

so many kinds of creatures, especially Man the lord of all, and provide to them food, and to man a plentiful sufficiency of all conveniencies. The Earth therefore and the Water made one Globe, by reason of whose thickness, the shadow, the image of the dark Abyss, doth continually beset the whole Region of the Air bordering upon it, and opposite to the Sun, for it shuns and flies the assaying light, and so in the assault is upon a continual retreat.

The creation of the Sun

28. That Light, which upon the conquest and destruction of the darkness, had seized upon and spread itself upon the parts of the Abyss, it seemed best to the great Creatour to contract into that most resplendent and illustrious for quantity and quality, for bigness and beauty, that Globe of the Sun, that as the Light was more narrowly pent, so it might be more efficaciously powerfull, and might dart its beams with more vigour, as also that the created Light, the nearest approaching nature to the divine glory, proceeding from an uncreated unity, might through its unity be poured out upon the creatures.

29. From

29. From this glorious lamp of the world do all the other bodies borrow light; for that dark shade which we sensibly perceive in the Globe of the Moon, by reason of the neighbouring earth, and the extension of her shadow, we may credibly guess the like to be in the other globous bodies, though not perceivable by reason of their distance. Indeed the prime and most principal nature of sensibiles, the fountain of light, ought to be one, from which these things below might receive the breath of life. Whence is that true saying of the Philosopher, *The Sun and man beget man.*

30. It was not an improbable assertion of some of the Philosophers, *That the soul of the world was in the Sun, and the Sun in the Centre of the whole.* For the consideration of equity and nature seem to require, that the body of the Sun should have an equal distance from the fountain and rise of created Light, to wit, the *Empyrean Heaven*, and from the dark Centre the Earth, which are the extremes of the whole Fabrick, whereby this lamp of the world, as a middle

Na-

Nature and Joyner of both Extreams, might have its scite in the middle, that it may the more commodiously receive the rich treasures of all powers from the chief Spring, and upon a like distance convey them to things below.

31. Before the Contraction of this light into the body of the Sun, the earth spent an idle time in its solitude, looking for a male, that being impregnated by his copulation, it might bring forth all sorts of creatures, for as yet it had been delivered onely of abortives and Embryoës, to wit, of Vegetables onely. For the weak and faint heat of that scattered light, could not get the conquest of that moist and cold matter, nor put forth its virtue in any higher actings.

32. From the light therefore the Elements, as well as the first matter, had their information, and so attained a joynt nature of light, and by kindred a fast friendship betwixt themselves, not according to the vulgar opinion, an hatred and quarrel; they embrace each the other with a common bond of friendship, that they may joyn themselves to the

the making up of several mixed bodies, according to their several kinds. But the light of the Sun being of a far greater power than this former, is the Form of all forms, or the Universal form which doth convey all natural forms in the work of generation, into the disposed matter and seeds of things. For every particular nature hath within it a spark of light, whose beams do in a secret manner attend with an active & morive power.

33. It was necessary that the entire portion of the first matter, allotted to this lower Region, as well as the Elements who did flow from it, should be seasoned from the beginning with a light tincture of that first Light, whereby they might be the better fitted to receive that greater and more powerfull light in the information of mixt bodies. So fire with fire, water with water, light with light being *homogeneous* bodies, have a perfect union.

34. From the sight & efficacy of the Sun, we may inferre that he is in the stead of an heart to the Universe, for from him is life derived to all parts, for light is the Chariot of life, yea,
the

the fountain and next cause, and the souls of creatures are the beams of that heavenly light, which do breathe life into them, exempting onely the soul of man, which is a ray of the *Super-celestial* and uncreated Light.

35. God hath imprinted in the Sun a threefold image of his Divinity, the first in his unity, for Nature cannot away with a multiplicity of Suns, no more than the Deity can with a plurality of Gods, that so one may be the spring of all. Secondly, in its Trinity, or his threefold office. For the Sun, as Gods Vicegerent, doth dispense all the benefits of Nature by light, motion, and heat: from hence is life, which is the supream and most accomplisht act of Nature in this world, beyond which cannot go, unless backward. But from Light and Motion issues heat, as the third in the Trinity proceeds from the first and the second Person. Lastly God, who is the Eternal Light, Infinite, Incomprehensible, could expresse and demonstrate himself to the world onely by light. Let none therefore wonder, why the Eternal Sun did beautifie that most excellent

lent draught of himself, which was his own making, that heavenly Sun with so great endowments, for in him hath he pitcht his pavilion.

36. The Sun is a transparent Mirror of the Divine Glory, which being seated above the sense & strength of material creatures, did frame this glass, by whose resplendency the beams of his Eternal Light might be communicated by reflection to all his works, and so should by this reflection be rendered discernable. For it is beyond the capacity of any mortal to have any immediate view of that Divine Light. This is the Royal eye of the Divinity which doth conferre by his presence, life, and liberty to his suppliants.

37. The last work of this Great Worker, and as it were the corollary and shutting of all, man enters a Summary of the Worlds Fabrick, a small draught of the Divine Nature. The Creatour deferred his making to a part of the sixth Light, and the last of all his working, that the rich Furniture of Nature, and all endowments of things both above and below, might bring their confluence

ence to the humane nature as to another *Pandora*. Thus the things of the world being ordered, man wanted onely to be annexed as the perfection of all; whereby nature being now strengthened by a various light, might bring into her perfect temperature more refined Elements, and that there might be the best Clay for the forming of an exquisite Vessel. Yea, the lower Globe and the inhabitants of it did require such a Governour, lest otherwise they might refuse his Rule.

38 Upon the sixth day from the Creation, the third day of the Sun rising, did man rise out of the Earth by the time of his production, and the number of the days is shadowed forth a great mysterie. For as upon the fourth day of the Creation the whole light of the Heaven was gathered into the single bodie of the Sun, and on the third day from the making of the Sun, which was the sixth day from the beginning of the Creation, the Clay of the Earth received the breath of life, and was formed into a living man the image of God: So on the fourth Millen-

day from the beginning of the world the uncreated Sun, viz. the Divine Nature, infinite and never before comprehended within any bounds, was willing to be comprized, and in a manner shut into the cage of an humane bodie. Upon the third day or millenarie (for a thousand years with God are but as one day) after the first rising of that Sun, and about the end of the sixth day, to wit, of the millenarie from the Creation, shall fall out the glorious Resurrection of the Humane Nature in the second coming of that supream Judge, which was also præsignified to us by his blessed Resurrection on the third day. So did the Prophet in his *Genesis* roul up the secret age and destinie of the world.

39 Although the Almighty, according to his pleasure, created the World, yet could have brought it out of darkness into light (if his will had so been) in a moment, and by a beck: for he said, and it was so. Yet the order of Creation of principles, and successively of the natures according to their times, was set in the mind of God, which order, rather than the

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work it self of Creation, that sacred Philosopher seems to describe in his Genesis.

40 There seems to have been in the beginning a threefold way of the information of the first matter. For in what portion of the matter there was an irrational lighsom form, and without proportion above the rest, as in the Emphyrean heaven, where the light first seized upon the matter, then the form having as it were an infinite virtue, did swallow up its matter, and translated it into a nature almost spiritual and free from any accident.

41 But where the virtues of the form and matter did meet in an equal poyz and a just equallitie, according to which, the ætherial heaven, and the celestial bodies are, informed, there the action of the light, whose force in acting is of greatest power, did proceed so far, that it did rescue its matter from all original blemishes, as also from the loathsom infection of corruption after a wonderfull sort, by illumination and attenuation, and this is to be accounted as a truly perfect information.

42 The

42 The third way of informing the matter is, in which a weaker form remains, as it often happens, though after divers ways in this our Elementarie region, in which the appetite of the matter, which is an evidence of weakness and imperfection, luxuriating, and lavishly springing in its basis and root, cannot be sufficiently satisfied, by the reason of its remotion and distance from its former principle, neither can this weakness be cured. Hence the matter not being fully informed according to its desire, languisheth under the desire of a new form, which having attained, it doth bring to it, as to its husband, the dowrie, a large wardrobe of corruption and faults. This sullen, perverse wrangling and inconstant matter, doth always burn for new beds, greedily wooing all forms which it longs for if absent, hates, if present.

43 By which it is evident, that the leaven of alteration and corruption, and at length the fatal venom of death do happen, not from the repugnancie of qualities, but from an infected Matrix, and from the menstruous poyson of a dark matter, and

this causeth it so to fall out both in elements and in the mixt bodies of this lower region: because the form weakened and insufficient by its defilement and imperfection, and being not of a just poiz and affize, could not purge it out in its first and radical union. This is confirmed by holy Writ, in which we may observe our first Parent was not created according to his matter immortal, but that he might be guarded from the tincture and corruption of the matter, and therefore God set in Paradise a Tree abounding with the fruit of Life, which he might make use of as his assertour & guardian from the frailty of his matter, and the bondage of death, from the presence and use of this he was sequestrated after his fatal fall, and final sentence.

44 Two there were therefore first principles of Nature, before which were none, after which all, to wit the first matter, and its universal form, by the copulation of which issued the Elements as second principles, which are nothing else but the first matter diversly informed; out of the mixture of this is made the second matter,

matter, which is the nearest subject of accidents, and doth receive the various turns of Generation and Corruption. These are the degrees, this the order of the Principles of Nature.

45. Those who annex to the Matter and Form, a third Principle, *viz.* Privation, do blast Nature with a Calummie, far from whose purpose it is to admit a Principle that shall go counter to her intention, but her end in Generation being to obtain a Form, to which Privation is adverse, certainly this cannot be part of Natures aim: They had spoken more to the purpose, if they had made Love a principle of Nature, for the matter being widowed in its form, covers eagerly the embracing of a new. But Privation is the meer absence of a form, upon which ground the honourable title of being a principle of Nature, is no way due to it, but rather to Love, which is a mediator betwixt that which desires, and that which is desired, betwixt what is beautifull, and what is deformed, betwixt matter and form.

46. Corruption is far nearer than Privation to the principle of Generation, since that is a motion disposing the matter to generation by successive degrees of alteration; but Privation acts nothing, is of no work in generation, but Corruption doth both promote and prepare the matter, that it may be put in a capacity of receiving the form, and as it were a mediatrix, doth act Pander-like, that the matter may the more easily get a satisfaction for its lust, and by his help may the sooner obtain the copulation of a form: Corruption therefore is the instrumental and necessary cause of Generation. But Privation is nothing else but a meer vacancy of an active and formal principle; *and darkness was upon the face of the depths*, to wit, of the uninformed and dark matter.

47. The harmony of the Universe consists in the diverse and gradual information of the matter. For from the poized mixture of the first matter and its form, flows both the difference of the Elements, and of the Region of the world, which is briefly, but truly set out by *Hermes*, when
he

he said, *That whatsoever is below, hath an assimilation with somewhat above.* For things above and below, were made of the same matter and form, differencing onely in respect of their mixture, scite and perfection, in which the distinction of the parts of the world, and the latitude of all Natures, are handled.

48. We must believe that the first matter, after it had received information from the light, and was distinguished by it into several things, did go wholly out of it self, and was transmitted into the Elements, and that which was compounded by them, and was wholly exhausted in the consummation of the work of the Universe, so that those things which were closed in her, being brought forth, and exposed to view, she began wholly to lie hid in them, and we must acknowledge it is not to be found in a separation from them.

49. Nature hath left us a shadow of that ancient confused Mass, or first matter in drie water, not wetting, which rising out of those impostumes of the earth or Lakes, doth spring forth big with a manifold seed,

being also volatile by reason of its lightness through its heat, from which being coupled with its male, he that can take out and separate, and joyn again ingeniously the intrinsecal Elements, he may well boast that he hath gained the most precious secret of Art and Nature; yea, a *compendium* or brief of the Heavenly Essence.

50. He that searcheth for the simple elements of bodies, separated from all mixture, takes a labour in vain, for they are unknown to the most piercing judgements of men, for our common elements are not the simple element, yea, they are inseparably mixed one with another. The Earth, Water, and Air, may be more truly called the Parts that perfect and compleat the Universe, rather than Elements, yet they may be rightly termed the Matrix's of them.

51. The bodies of Earth, Water, and Air, which are sensibly distinguished by their sphears, are different from the elements which Nature maketh use of in the work of Generation, and which make up mixt bodies,

dies, for these in their mixture in respect of their thinness, are not discernable, but are barr'd from the senses, until they conjoyn in a condensed matter and body.

*There never hath a creature been,
Whose principles were to be seen :*

*Lucret.
lib. 2.*

But those things which fill up the inferior Globe of the Universe, as too thick, impure, and indigested, are debarred from the right of perfect generation, for they are rather the shadows and figures of elements, than true Elements.

§ 2. Those Elements which forming Nature makes use of in her mixtions, and in making bodies, although they are not to be found out before mixtion, yet in the finished work, and in the compleatly mixed body, because their parts have a correspondence proportionable with the parts of the world, and have a kind of Analogie with them, we may call them by the same names, the more solid parts, Earth; the moiſter, Water; the more spiritual, Air; the inborn heat, Nature's fire; the hidden and essential virtues, a man may safely term Heavenly and Astral Natures, or the

Quint-Essence, and so every mixed body may by this Analogie triumph in the title of *Micro-cosme*.

53. He that did appoint the first Elements for the generation of bodies, alone knows how out of them to make all particulars, and to resolve them, being made, into them again.

54. Let not them therefore refuse the Light, who working about the Elements of Nature, either in the production of some body from them, or the resolution of some into them, create their own trouble, since these Elements are onely subject to the dominion of Nature, and delivered to her onely from their beginning, altogether unknown to all our art, and not compassible by our endeavours.

55. The Element of Nature may be termed the most simple portion of the first matter, distinguished by its peculiar difference and qualities, constituting a part of the essence in the material composition of mixed bodies.

56. By the Elements of Nature, are denoted the material principles, of which some have a greater purity and

and perfection than others, according to the greater Power and Virtue of that form that gives the compleatment. They are for the most part distinguished according to their rarity or density, so that those that are more thin, and approach nearer to a spiritual substance, are therefore the more pure and light, and so are the more fit for motion and action.

57. Upon this ground it was that reverend Antiquity did feign, that the whole Empire of the world was divided between the three Brothers, the Sons of *Saturn* as coheirs, because it acknowledged onely three Elementary Natures, or rather three parts of the Universe. For by *Jupiter*, the Omnipotent, who shared heaven as his portion, armed with his treble-darted Thunder-bolt, superiour to the rest of the brothers, what did those professors of mysteries understand, but that the Heavens, being the Region of heavenly bodies, do assume a privilege of Sovereignty over these inferiour beings. But they placed *Juno*, wife to *Jupiter*, to preside over the lowest Region of the Heaven, or our Air, because this
Region

Region troubled with vapours, being moist and cold is as it were in a manner defiled and impure, and nearest appraoching to a female temperament, as also because it is subjected to the orders of the higher Regions, receive their effects, and communicates them to us, twisting it self with more condensed natures, and stooping them to the bent of Heaven. But because male and female differ onely in sex, not in kind, therefore would they not have the Air, or the lower Heaven to be distinct in its essence and kind, as another Element from the higher Heaven, but onely diversified in place and by accidents. To *Neptune* the god of the Sea, they attributed a dominion over the waters. By *Pluto*, the lord of the lower parts, abounding in wealth, they denoted the Globe of the Earth replenished with riches, with the desire of which the minds of men being inflamed, are bitterly tormented. So that those wise men admitted of three parts of the Universe, or if you please, of three Elements, because under the Nature of Heaven they comprized the name of Fire, and therefore did they

they draw *Jupiter* armed with his Thunder.

58. We are Schollars to experience in this, that all the bodies of mixt beings, have their analysis and resolution into drie and moist, and that all the excrements of creatures, are terminated by the same differences; from whence it is clearly evident, that their bodies are made up onely of two sensible Elements, in which notwithstanding the other are virtually and effectually. But Air, or the Element of the lower Heaven, is not the object of our sense, because in respect of us it is a kind of spiritual being. The fire of Nature, because it is the formal principle, cannot be wrought to any separation or comprehension by any destruction by way of resolution, nor by any art or artifice of man. For the nature of Forms is not subjected to the censure of the Senses, because of its spiritual being.

59. The Earth is the thickest body of the Universe, therefore is it accounted the heaviest and the centre of it, we must assert its nature contrary to the received opinion, to be

be accidentally drie, because it doth retain most of the close and dark nature of the first matter, but a shade and darkness are the coverts of cold, from whence they flie the light, and are diametrically opposite to it, but the Earth, in respect of its extreme density, is the mother of shade and darkness, hardly passable by light and heat, therefore roughly knit by an heightened cold. And for this reason black choller is to be esteemed the coldest humour of all, because it is under the power of the Earth, the Earth under *Saturnus*, who is accounted the Authour of a cold and melancholick temperature. Further, those things that are ingendered in the bowels of the Earth, of the substance of the Earth, as Marble and Stones are of a cold nature, although we must otherwise conceive of metals, because they are rather of an airy nature, and have in them sparkles of the Fire of Nature, and a spirit of Sulphur congealing their moist and cold matter. Yet *Mercurie* surpassing the rest in moisture and cold, is beholding to the Earth for his coldness, and to the Water for his moisture.

ure. It is otherwise with those things that are produced in the Sea, as in *Amber* and *Coral*, and many other things that have their beings from the Sea and fresh Waters, which as it is apparent, are of a hot temper, so that we have this instruction both from reason and experience, that the greatest coldness is to be attributed to the Earth, not to the Water.

60. But driness doth agree to the Earth accidentally onely, and in a remiss degree; for it was created in the midst of the Waters, and the order of beings required, that in respect of its gravity, being sunk in the Waters, it should never separate from them; but the Creatour using his Prerogative, having removed the Waters, gave to it an open surface, that so there might be room made both for the creation of mixed Beings, and for their habitation. The Earth therefore was enfranchiz'd from its natural yoke of bondage and subjection to the Waters, not by any order of Nature, but by a privilege of favour, that so having its face wipt, it might lift up a dry visage to

to the view of the Heavens, and might partake of the welcome light of the world.

61. Every cold and drie is averſe from the faculty of Generation, unleſs it be helped out by ſome eternal helps; therefore it was the will of the Supream Authour of Nature, to heat the cold womb of the Earth with an heavenly fire, and adjoynd to the drie globe of the Earth the moiſt nature of Water, that ſo by the mixture of two generative cauſes, moiſt, and hot, the ſterility of the Earth might be helped, and that by the mediation of the concurrence and mixture of all the Elements, the Earth might be made a natural Veſſel for fruitfull Generation. Therefore all Elements, and all qualities are in the Earth.

62. The body of the Earth was rightly created by the great God of a ſpongeous nature, that ſo there might be a receptracle for Air, Showers, and heavenly Influences, and alſo that the moiſt vapours being expelled by the force of inward heat, from the Centre to the Superficies, through the porous paſſages of the Earth,

Earth, might by a mean putrefaction corrupt the seeds of things, and to prepare for generation; these being thus disposed, receive that enlivening and heavenly heat. For Nature hath sunk in the depths a magnetick love, by the actings of which they draw down, and suck out the efficacy and virtue of things above, which do increase the strength of the information, and hasten the sweetness of vital Air.

63. The heat that comes from the inwards of the Earth, is moist and impure, and doth corrupt by reason of the tainted mixture of Earth and Water; But the most pure and heavenly doth generate by excitation, dilatation, and furthering the inbred heat to life, even that inbred heat which is hidden in the seeds of things, and as Natures secret closed in their centre. But because both these heats are of the same kind, they have a joynt and amicable operation in the act of generation, and are inseparably united, until they are brought forth to life and large vegetation.

64. Water is of a middle nature,
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betwixt what is thick and what is a thin nature, betwixt the Earth and the Air; Natures *menstruum*, a volatile body, flying and not enduring fire, drawn forth by a moderate heat into a vapour, assuming multiplied shapes, more unstable than Proteus.

65. The moist Element is *Mercurius*, which sometimes assuming the nature of a bodie, sometimes of a spirit, doth attract to himself by his revolutions, the virtues of superiour and inferiour Beings, and as it were receiving their instructions, doth trade in commerce as their agent or factor, amongst the remotest natures of the Universe, neither will he leave his trafficquing till all the Elements of the corruptible Nature receive their fixation and purgation by fire, and there issue upon it an Universal Sabbath.

66. Water, being the nearest in nature to the first matter, doth easily receive her impress. The Chaos, the ancient Parent of all things, was a kind of subtile and dark vapour, a kind of a moist dark substance, like a thin smoak, from whose most subtile part

part the Heavens are drawn forth into order, which a three-fold difference divides into a three-fold province; to wit, the Supream, which is the noblest, the middle which assumes the second place of dignity and honour, the lowest is inferiour to the other two both in scite and honour. The thicker substance of the matter went to the making of that watry heap, which is a middle nature. The thickest part, which is as it were the dregs of the whole Mass fate down to the bottom, and was settled for the globe of the Earth. The extremities of this artifice, to wit, the Heaven and the Earth, did recede more from the first state of their matter, and from their ancient shape; the Heaven in regard of its great rarity and levity, the Earth in respect of its great density and gravity. But the Water, which was a mean betwixt them, continued a nature more like the first formless Abyss from whence it proceeds, so that with ease it turns it self by rarefaction into smoak or vapour, which is the image of the ancient *Hyle*, or first Matter.

67. Moisture is more proper to Water than Coldness, because Water is of a greater rarity, and more lightsom than Earth, but those things which communicate most of light are farthest off from cold; the more rarity there is in any thing, the nearer vicinity there is to light. Water retained the symbole of moisture from the first matter the Abyss, and the Earth coldness. For the Architect Spirit of the World divided the more thick parts into those two newly-allied Natures.

68. Coldness wooges Driness, and invests it self with it where it is vigorously predominant by the constitution of moist beings, and by the desiccation of them, as is evident in Snow, Ice, and Hayl. For it is the work of Nature to bind and drie the Water, than which nothing is more humid by the proper instrument of Cold; yea, the principal and common subject of Heat and Cold, is humidity, by both which it is so strongly assailed, till it be conquered: from whence it falls out, that in *Autumn* so many drie leaves fall at the first cold, that the stalks of feeble Plants

upon

upon the strength of Winter, in the height of Drought, are void of moisture, and drie away: The cold penetrating doth so scorch, and makes so furious an assault upon the vital humours: hence proceeds flaggy and withered age, at length death comes and cuts down all with his well-set sickle, and sweeps you into his general Granary. How then can any one conceive Cold to be friendly to Moisture, and to be its inherent property? Since Nature suffers not the Elements to act against each other, lest they should destroy and oppose each the others powers, but an intense Cold quickly would bring under a remis and weak moisture, and would swallow it up all by a violent constriction: so that by this means one of the Elements being lost, there would necessarily follow an imperfection in the work of the rest, and a deficiency in the generation of all things. It is therefore not suitable to the Law of Nature, to invest Water with the property of being cold in the highest degree.

69. Out of these solider Natures of Earth and Water, doth Nature
ex-

extract her Elements, by which she compacts Vessels and corporeal Organs: for out of the commixture of both is made a clay, which is the next matter of things in generation, for it is in stead of the Chaos, in which virtually and confusedly are all Elements. Out of this clay was the first Father of mankind created, and after all Generation issued from it. In the Generation of creatures is a clay made of the seed and the *menstruum*, from whence proceed the living Creature. In the production of Vegetables, the seeds do first fall into a subtile clay by putrefaction, and then are wrought up to a vegetable body. In the generation of Mettals, there comes forth a clay from the perfect mixture of Sulphur and Mercury, and their resolution in a fat Water, by which means the metallick bodies are indurated by a long decoction. In the Philosophical resolving of mettals, and in the creation of that Philosophical Secret, first is brought forth a clay out of the seed of both parents purged and mixed.

70. Water is the base and root of

all moistures, yea, it is moisture it self: from which all moist things receive their denomination, therefore Water may be rightly defined the Fountain of the moist Element, or the Spring of moisture, whose property it is to wet by its liquour. But those things are termed humid, which do in themselves according to a less or greater degree, contain a moisture, or a watry liquour. Moisture is receivable of all qualities, so bloud and yellow choler are humours, endued with their own heat, although they have their foundation in the Element of Water. *Aqua-fortis* and the like are empowered with a burning and a fiery nature. The burning Water, and many other essences which are extracted from oyls and water, do abound in heat, although the root of them, which is Water, be cold, because Nature doth first imprint in a moist element various resemblances and signatures of its powers, and doth in it en-root and infuse its principal and choice qualities. Moisture is the first subject of Nature, upon which her prime care is bestowed, her first charge layed out, by

by whose liquour it doth dilute and mingle various colours, and indelible tinctures : To it first do the spiritual qualities communicate themselves, in it first do they take up their being and actings.

71. The lower Waters being divided into two, do occupy a double seat, for one part of them brimming the Earth, doth lean on it as it were as its proper Base, and with the Earth makes but one Globe : the other part flying upward, doth range up and down the Region of the neighbour Air, and there making to it self many masqued fancies of bodies, and various figures of several phantasms doth reave hither and thither, over-hanging the lower Region.

72. Always there is a great part of the Waters that keep above, and being driven to and fro by the Carroach of the Wind, doth post over divers parts of the Air, which was in this manner ordered from the Day of the Creation, by the enacting of the Wisdom of GOD, that so the uncumbered and plain face of the Earth, might be unmasked and fitted for the generation of things. For the

the Channels of the Sea and Rivers were not sufficient to receive the whole Waters, but if all should break the confining Bars of the Heavens, and come tumbling down, it would not onely cover the plain face of the Earth, but it may be, overtop the highest Mountains. Such an enloosening of the Cataracts of Heaven, we may guess, did occasion the old Cataclysm or Deluge.

73. Water is not onely sublimated into a vapour by heat alone, neither is it onely bound up in a cloud by cold, but to both the virtues of the Sun and the Stars do contribute their aids, not onely by multiplying the vigours of the Elements, but also by a kind of Magnetick virtue, attracting and retaining a moisture much or less, according to their different position, and the diverse figure of Heaven: from whence we observe the various ordering of years and times; for indeed that Mass of Waters is not kept in, so poized onely by the solidation of Cold or the Air, but by the powerfull order and regiment of superiour bodies.

74. Lest there might seem to Di-

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vine

vine Justice a want of judgements for the execution of his wrath, he made that Ocean which is poized over our heads, to be volatile or flying, and withal brought into his Armoury those fiery darts, his Thunderbolts, that so the presumptuous sinners that cannot be won by love, might be wrought about by fear.

74. They are much out of the way, who do attribute to Air moisture in the highest degree, upon this ground, because it is easily kept in within the bounds of another, but hardly within its own; for this is the property of light and liquid bodies, not of moist, and so doth better agree with fire and Heaven, which natures are more rarified, than with Water and Air: for bodies that are rarified, because they of their own will flow every where, cannot be comprized within their own bounds, and therefore stand in need of another. Onely firm and solid bodies are kept in within their own compass and superficies, which cannot be done by those things that are of a subtile nature, because by reason of their thinness they melt and are fluid.

fluid, and so less consistent. From whence this flows that the Air is a body of greater rarity, but not of greater humidity.

76. The Air from it self hath no quality intense and in the highest degree, but sometimes hath them upon loan else-where. The nature of Air is a middle nature betwixt things below and above, and so doth with ease assume the qualities of those that border upon it, from whence it happens that its inferiour Region, according to the diversity of times, hath a variety of temper, which inconsistency is occasioned by the changes of the neighbouring and thicker bodies of Water and Earth, whose state is easily altered by heat and cold.

77. The whole Air is the Heaven, the floor of the World, Natures sieve, through which the virtues and influences of other bodies are transmitted: a middle nature it is that knits all the scattered natures of the Universe together: a most thin smock kindled by the fire of Heaven, into a light, as it were an immortal flame: the subject of light, and shade of day and night, impatient of vacuity: the

principal transparent: the easiest receiver of almost all qualities and effects, yet the constant retainer of none: a borderer upon the spiritual nature, therefore in the Tracts concerning the Mysteries of Philosophers, it is called by the name of a *Spirit*.

78. The lower Region of the Air is like unto the neck or higher part of an *Alembick*, for through it the Vapours climbing up, and being brought to the top, receive their condensation from Cold, and being resolved into water, fall down by reason of their own weight. So Nature through continued distillations by sublimation of the Water, by cohobation, or by often drawing off the liquor being often poured on, the body doth rectifie and abound it. In these operations of Nature, the Earth is the Vessel receiving. Therefore the Region of the Air that is nearer to us, being bounded by the Region of Clouds, as by a vaulted Chamber, is of a greater thickness and impurity than those Regions above.

79. The middle Region of the Air is not that, in which is the gathering
of

of the Clouds , from whence are Lightnings and Thunders, which is onely the higher part of the lower Region , and the border of it: but that which is above the Clouds is to be stiled *The Middle Region*, whither the watry Being, by reason of its gravity, cannot reach , yet whither sulphureous exhalations , disburthened of the load of their Vapours, do climb up, and there by a motion , either of their own, or anothers, being kindled, burn. Such are the flaming Meteors of divers sorts, which are viewed in the middle Region, whence we may guess, that it abounds with a hot and moist, though not a watry , yet a fat Being, which is the food of fire. In this Region is much peace and a good temperature , because it is not hurried with the tempests of any wind , and onely the lighter excrements of the inferiour Nature are sucked up hither.

80. The higher Region near the Moon is all airy, not fiery , as it hath been taken up, though falsely, in the Schools. There is the peaceable habitation of the purest Air , and as it borders upon the Heavenly Region,

so it approacheth it in nature, for it is not defiled with the least imut of the lower Abyss. There is a temperature in the highest, a purity but little inferior to that of the neighbouring Heaven. In this place to fancy a sphear of fire, is the shame of a Philosopher, which breaking the Laws of Nature, would have long ere this ruined the Fabrick of the Universe.

81. The Fire, as a fourth Element of Nature, was placed in the highest Region of the Air, as in its proper sphear, by the chief Philosophers, being led by an argument, from order and by conjecture, rather than truth. For let no man fancy any other fire of Nature than the celestial Light, therefore the blessed Philosopher in his *Genesis*, makes no mention of fire, because he had before told of the creation of the Light upon the first day, which is the genuine fire of Nature, and truly he would else not have omitted Fire, if it had been a principle of Nature, having specified Earth, Water, and the Fowls of the Heavens.

82. Let

82. Let not any therefore fancy, unless sleeping, a Region of Fire burning next the Moon, for the whole Air would not be able to bear so great an abundance of intense fire, but it had long ago fed upon, and ruined the whole Fabrick of the World, for whatsoever it falls upon it feeds upon and devours, being the designed ruin of the World and Nature.

83. Such a Devourer of Nature is not lodged as an Element of Nature, neither above the Air, nor below the Earth. Onely he doth tyrannize in the kingdom of Nature, either in the height of the Air, or the depths of the Earth, or else being kindled, upon the superficies of the Earth. Therefore *Lullius*, a man of a raised wit, did justly account it amongst the Gyants and Tyrants of the World. It may also be termed to be an Enemy to Nature, because whatsoever is destructive to Nature, is an adversary of Nature.

84. Our common Fire is partly natural, partly artificial. It may be man borrowed it for the accommodation of life, and for his necessity, from

the Celestial, by an union of the beams of it, and a multiplication of its vigour, or else by attrition or the collision of two bodies, the Spirit of God suggesting the project to man.

85. The Sovereign Creatour of all things, did place the fiery spirit of a kindly heat in the Globe of the Sun to inspire light, and an enlivening heat to the rest of the bodies in the Universe, wherefore many have thought him to be the heart of the whole Fabrick, for from him springs the principle of all generation and life. He that searcheth for any other Element of fire in the world, doth shut his own eyes against the Sun.

86. The source therefore of the Fire of Nature, is seated in the Sun, whose heat is always of an equality, and temperate in it self, though it be felt by us either greater or less, according to his appropinquation or distance, or according to his direct or oblique beams, or according to the situation or nature of places. The Sun hath been elevated by most Philosophers, as the Soul of the World, breathing in motion, and a fa-

faculty of generation to Nature.

87. The Sun is not the Eye of the World, as some Ancients termed it, but is the Eye of the Creatour of the World, by which he doth sensibly view his sensible creatures, by which he conveys to them the sweetly-affecting beams of his love, by which he renders himself viewable to them : For scarcely could a sensible Nature have comprehended an insensible Creatour, therefore he formed for himself, and us so noble a body roab'd in his own glory, whose rays, that nearest approach Divinity, are Spirit and Life.

88. From that universal Principle of life, all the in-bred heat of Elements or mixed Beings is derived, which hath gotten to be called by the name of *Fire*, for wheresoever a free heat, a natural motion or life lodges, there Nature hath hidden Fire, as the principle of them, and the first mover of the Elements, by which the sensible Elements, or the Portions of the World are elementated, and receive their animations, yet doth it cleave close to the womb of the Earth, being bound up by

the Earths density and coldness, exciting an Anriperistasis.

89. That Fire of Nature which is seated in mixt bodies, hath chosen the radical moisture, as its proper seat, the principal residence of which is in the heart (although it be diffused through all the parts of the body) as in the prime organ of life, and the centre of this little world, whence that Prince of Nature, as commanding from its Castle, doth move concordantly all the faculties, and the rest of the organs, and doth in-breathe life to the humours of the mixed Being, to the spirits, and finally to the whole Elementary Mass. And being the Sun, and Vicegerent of the Sun doth act all in this little, that the Sun doth in that large World.

90. As the Sun, being in the midst of the rest of the Planets, doth enlighten them with his light, replenish them with his influential virtues, beget an harmony of life by his enlivening spirit, so doth the solar spirit in the middle of the Elementary Nature, giveth it an influential light, and gathers the Elements
 roge-

together in the work of Generation and doth unite and enliven them.

91. The first Agent in the World is the Fire of Nature, which being seated in the Globe of the Sun, doth diffuse that vivifical heat by means of his rays, through all the dominions of Nature, working in the seeds a power of activity, and setting in them the principle of motion and action, at the removal of which all motion ceaseth, and also the faculty of life and action.

92. The heat of Nature, and the light of Nature, are really one and the same, for they have a continual and uniform effluence from the same Fountain, i. the Sun, but are distinguished by their office, for the heat is to penetrate into the most inward parts of Nature, but light is to manifest, and open the outward parts: the office of heat is to move the occult Natures of things, that of light, to set before the eyes sensible accidents: both of these is wrought by the rays of the Sun. The Sun therefore is the first Organ of Nature, by whose approach or distance, all the operations of Nature are variously

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governed, intended, or remitted, by means of light and heat.

93. The second universal Agent is that same light; not so immediately issuing from the Fountain, but reflected from solid bodies, inlightened by it as the heavenly, yea, the Earth itself: for the light of the Sun bearing upon those bodies, gives a motion to their dispositions and faculties, and alters them, and diffuseth their severall and different virtues by the reflection of his rays, through the whole frame of Heaven and of our Air: for by those rays, as by so many conveyances, are the various effects of severall bodies dispersed every where for the benefit and harmony of Nature, which are called by us *Influences*. These are the true and first Elements of Nature, which because they are spiritual, do communicate themselves to us under some airy, or also some watry Nature, to whose good act, as to the roots of the Elements, we are beholding for the gift of every birth, and of all life.

94. Love, styled by *Plato* the Eldest of the gods, was breath'd into nature,

ture, begotten by the Divine Spirit, and hath the place of a *Genius* in her dispositions. In the first Division of the World, betwixt the first brothers, she gave the judgement for the partitions of their families, and after had alwayes the Præfecture in Generation.

95. The God of Nature did fix the first bond of Love in the things of Nature, between the first Matter and the universal Form, the Heaven and the Earth, Light and Darkness, Plenty and Poverty, Beauty and Deformity. The second degree of Love from the first couple, which is as it were the loving embraces of the Parents, issued into the Elements, which having a fraternal rye to bind them, have divided betwixt them the whole right of Nature. The third and last degree, is compleated in mixed bodies, which excites them by the in-born and in-bred sparkles of love, to a propagation and multiplication of their like. The Divine Love hath appointed this treble Love-knot, as a kind of Magical rye, that it might deliver it self by traduction into all and every part of his workmanship. Love

is

is the Base of the Universe, the Cube of Nature, and the fastening bond of things above and below.

96. Let those avaunt therefore, who do attribute the concordant motions of Nature to Discord; for Nature is peaceable and pleasant in all her workings, yea, she is delightfully tickled in her actings. The very Elements of things in their coition are wholly lost in love, that they may knit themselves together by their mutual embraces, and of many be made one.

97. Let the Academies stand up, and tell us how the first Matter can be the first subject of contraries, and how Love can lye amongst the brawlings and jarres of Enmity! or that eager appetite, which the Prince of Philosophers acknowledgeth residing in the heart of this Matter, whereby it doth as earnestly lust for its form, as a man for a woman? Will not those enemies, constituting the seeds of Beings and the mixt bodies, by their eternal food, at length force Love and Concord to yield to their ruine.

*Cap. 9.
l. 1. De
Mat.*

98. They that placed a lust between

tween the Matter and the Form, and yet an hatred and repugnancy in the Matter it self, and in the Elements, in making these contraries, have made themselves so: for according to the dictates of their School, the Soul in all things generated (onely man excepted) is brought forth out of the power and privy virtue of the Matter: But how can this be without love? If the Matter radically doth lye under the dissentions of contraries, must not the Form, which springs from her very root, feel the same portion? Nay, would it not be stifled by them in its first birth and cradle? What man therefore that stood right in his wits, would acknowledge the rule of these banderies, to be chief in the nuptials of Love and Nature, in the very juncture of the mixture of the Elements, and of the information of the Matter? Yea, who would expect an uniform, and not a monstrous issue from the heterogeneous seed of opposite parents?

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99. Let therefore the Philosopher surcease to place the cause of the alteration of Elements, of the corruption and failing of mixt beings in the

the repugnancy of the Elements, but rather lay the fault upon the penurious weakness of the first matter. For in the first Chaos

*'Twixt moist and drie there was no
battel fought,*

*Nor any enmitie 'twixt cold and
hot.*

It is indeed the Vulgar conceit that there was, whereas onely two, no way contrary, of those four qualities, to wit, Cold and Moisture, agreed to the female, & the matter, and were in it: The other two, which are Heat and Drought, which are masculine and formal qualities, came forth out of the part of the informing light. And the Earth was not called *Drie Land* before the drawing off the Waters, and the coming on of the light Being, which was first moist and covered with Waters.

100. Therefore certainly reason it self doth evidence, that those four qualities, which by the Vulgar are accounted repugnant, are not extant in the first matter, unless after information. And lest she might endure some contrariety in its solitude, she had other diseases, to wit, Darkness,
Con-

Confusion, Deformity, Coldness, & an indigested Moisture, with an impotency, which are all evidences of a diseal'd and languishing body : Therefore being infected from its creation with that corruption, it derived it down to its posterity, lodged in this lowest and weakest Region of the elements. Therefore it is not set down in *Genesis* of that Abyss of Darknes, that it was very good, but reserv'd that gracefull Elogie for the Light, and for the rest that were created.

101. But who is there that hath the least dram of knowledge, will conceive that this contentious repugnancy did flow from the form into the matter, after the union of the four qualities in the matter being informed? Since it is essential to and the intent of the form, to adde a perfection to the matter, and compleatly to perfect it into an harmony and consent, and a temperament according to its ability.

102. The first contraries through opposing qualities, were Light and Darknes; Light hath two qualities Heat and Drough; Darknes as many, Cold and Moisture, wholly opposite

posite each to other, because of their intention. But after those two aged principles of Nature came together, and the dark material and female principle was informed by the light, form, formal and masculine principle, and impregnated by the light, the whole matter of the Universe, and all the Regions thereof received the privilege of light, though distinct in the degrees and differences: for that fiery tincture of the Spirit of light left nothing unpierced, and the four qualities also at first being in their highest degree, were brought down to a remission in the informed matter, and so closing sweetly, contracted a fast friendship, and consented to a temperature: and so being made friendly, they were entered into the *homogeneous* family of the Elements, that so there might nothing of repugnancy or enmity lurk in the generation of mixt bodies, whereby the pleasing motion of Nature might be disturbed.

103. Neither in nature are those four qualities contrary one to another, but onely divers and unlike one to another, neither do they ruin, but

but unite into a firm league one with another: So Heat and Cold in a remiss degree, do amicably agree and commix in one and the same subject, that a middle and temperate quality, to wit, a lukewarmness might be produced. But if in the intense degree they couple not without a fight and combat, this proceeds from the excess and tyranny of the intension, which cannot endure two qualities equally heightened and adverse, to be partners and sharers of one and the same Sovereignty, but there will fall out a tumult. But indeed Nature casteth out intense qualities, as bastards and strangers.

104. Let not therefore any fancy that Nature admits fire intense into the family of her Elements, for such a fire would be fit for destruction, not generation, would not be according to, but against Nature, which avoids violent things, and delights in a temperature, in which is no fighting, no contrariety. For the Rule of Nature cannot away with the rage of a scorching heat, or a wasting cold, or the distemper of moist and drie, but doth pleasingly lye down in a
com-

composed temperature. Let not
therefore search for the intense qua-
lities in the Elements of things ;
will find them in them either less
more remitted.

105. He is deceived therefore who
says that hot and cold, moist and dry
are simple contraries. For the Earth,
which by *Aristotle* is laid down as dry
in the highest, should always quarrel
with the Air, which is said by him to
be moist in the highest : Also Water
that is cold in the highest, according
to his opinion, should be opposite to
Fire, that is hot in the highest : and
this repugnancy would inclose by
force every one of the common Ele-
ments, or every Region of the World
within the verge of its sphere, and
by reason of this antipathie, would
destroy all hospitality betwixt them.
But we are convinced of the contrary,
both by reason and experience.
For ditches and all hollow places un-
der the Earth, yea, the very bowels
and pores of the Earth are replenish-
ed with Air, and the intrinsical moi-
sture of the Earth, by which, as with
their mothers milk, all Vegetables
are nourished, is nothing else but an
hot

hot and moist Air, cleaving close to the Earth, and handing it as a nutritive and nourishing faculty: the pores of the Earth are the dugs, and the airy moisture the milk, by which, she, the Mother and Nurse of things, doth nourish her off-springs, and give them growth.

106. They, who settle four Elements in as many humours, do grant, that Nature being moist, is receiveable, yea, is the subject of four Elementary qualities: how then can they hold a contrariety in them, which they place in one and the same subject? For though those four humours are distinguished by their respective differences, yet have they but one base, one common root to all, to wit, Humour: for yellow choller which resembles fire, is no less an humour than flegm, which resembles water: and the same may be said of adust Choller and Bloud, although they do not absolutely, but comparatively confound the four Elements in a moist Being.

107. If there were any repugnancy in the qualities and elements of Nature, the greatest would be between
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twixt hot and cold, and so betwixt Water and Fire, but the nature of these are not adversary, many generations which are under the Waters do evidence: for wheresoever there is any generation or life, there must be fire, as the nearest intrinsic, efficient, moving and altering cause of the matter for generation:

*Aene-
id. 6,*

*Hence Men, Beasts, and the Fowls
their Being have,*

*And ghastly Monsters rowling on a
waves;*

*A fiery vigour to their seeds is gi-
ven,*

*The homage for their birth is due to
Heaven.*

108. Therefore certainly he will be in the right, who shall acknowledge those four first qualities, in-born and essential to the things themselves, and to their Elements, to be apt to a mixture by the direction of Nature, and not contrary, for they are as it were four organs or instruments which Nature makes use of in the perfecting of her alterations and generations.

109. Nature sets up a Potters trade, for she is wholly taken with making her

her matter circular, these four qualities are as the wheels, by which she doth by degrees and wisely inform her works through a circular and slow motion.

110. Of those four Wheels, two, viz, those of Moist and Drie, are most agreeable to the matter, because Nature doth turn and work the matter between these two: those two qualities are nearest the matter, because more subject to be passive, and to a change. But the other two, to wit, of Hot and Cold, are more of action, because by their turns they alter and change the former; these are passive, those active, & are as it were the active instruments of Nature, working upon her passive matter.

111. Let us therefore cast off that tenent of Contraries, as contrary to natures concord, and dash out it with a pen of iron, with the good leave of learning, from the depraved table of Philosophy, and let us in the room of it, inscribe the Symbole of Concord, which Nature doth acknowledge of the same standing with herself, by whose help the delightful copulation of actives with passives

is

is procured in every Generation.

112. Those, who according to the flying opinion do stand for four Elements contrary each to other, do necessarily introduce a fifth, as the knot or bond-tye of concord, as the Peace-maker, otherwise they could not receive any perfect mixture, or any temperature in the work of generation, but without a rudder or a ruler would float a drift through the vast Ocean of Nature, never able to reach a port, or bring forth a birth; and so would they cheat the common Genius of Nature of her proper end.

113. For these four being acknowledged by reason of their repugnant qualities to keep up an eternal war betwixt themselves, cannot be united or appeased in the generation of mixt Beings, but rather with their mutual conflict rushing in, will procure an Abort, than a birth in Nature, unless their contrary actings be composed to a peaceable love by the part of some fifth heavenly and tempering Nature, which may introduce a temperature void of Hot and Cold, Drie and Moist.

114. That

114. That fifth Element, as they call it, or heavenly and incorruptible Spirit, springing from the light, motion, and virtue of the heavenly bodies upon these lower Beings, and preparing the Elements for motion and life, and stopping from ruin particular individuals, as far as their settledness will permit, hath merited the name of the salt Nature, the tie of the Elements, the Spirit of the world, to be given it by the searchers of occult Philosophie.

115. If there were any contrariety between the principles of things, certainly it was between Light and Darkness, by reason of their opposite qualities, but those qualities were tempered by the coalition of both principles, and from the extremes became a middle temper, and such were they when they dislodged from the first, and went into the second principles or Elements.

116 The extremes are contrary each to other, onely by reason of the intension of their opposite qualities, but those things that spring from the mixture of these extremes are not diverse, because they are of a mid-

dle nature, and the efflux of the union of the two extreames, to wit, of Light and Darknes.

117. That out of the mixture of Contraries, to wit, of Light and Darknes, do not come contraries forth but in a temperature, is plain by that of the Kingly Prophet, breaking forth into these words of the Eternal Light, *Psal. 18* *He bowed the Heavens and came down, and Darknes was under his feet, &c. He made Darknes his Covert, his Pavilion in the middest of it, &c.* The very fountain of Eternal Light, that he might exhibit the brightnes of his infinite glory to mortal eyes, did wrap it up in a cloud and dark mask, and brought the Darknes to the Light, that he might make of the two Extreames a moderate light, and so allay the splendour of so great a light, as was not to be gazed on without the ruin of the Spectatour; yea, Philosophers do affirm, the Rain-bow that was given by God as a sign and token of a Covenant made with man, to be produced out of a mixture of Light and Darknes, that so that Symbole of the temperature of Gods wrath, existing out of contraries, might be tem-

tempered of various coherent and friendly colours.

118. Those that have delivered that the Earth, Water, Air and Fire, in their sphears are distinct Elements of the World, and are turned each into other, by mutual reciprocation, did but slightly look into the depths of Nature; for it is more safe to call them the compleating parts of Nature, or the Shops of the Elements: for the Elements of the world do not lye under our view or senses, as separated in their proper Regions, but do lye hid and keep close in their wombs, till they come together in the generation of mixt bodies, and make up a body. But those parts of the World, as so far mutually different, can never have a conversion in them, neither can that one common quality, whereby those natures are linked together, beget such a change, that out of things of a diverse, should be formed a like nature, yea, that they should be turned into the same.

119. If those four Elements asserted by them, do change and barter their rooms, natures and offices, all

the compact frame of the World, devored to a chance and motion, would be in a perpetual fluctuation, which we know is established by God in a certain and constant order and scite, and distinction of parts : For Earth will quickly be made Water, Water Air, Air Fire, and so backward, and by this the Centre shall run out to Circumference, and the Circumference run into the Centre, the farthest and the middle parts of the World, shall of their own accord remove out of their places, that so after a long time the order of Nature shall be inverted, whilst the top and the bottom, and the bottom and the top change places, and clash together. He who doth fancy this so fair compofure of a World, doth not deserve to have so fine a piece termed a World, but a Chaos, an Abyfs, which Nature, a friend to Order, doth absolutely detest.

126. They which do say that those extreame bodies of the lower World, Earth and Fire, (supposing, not granting a sphear of Fire) are turned into each other, do wrong themselves and much too. For their distant and repugnant

pugnant natures do disagree from such a change, for the heightened cold, thickness, and gravity of the Earth are so opposite to the same degree of heat, subtilty, and levity in Fire, that they can never be brought to change. Besides, the Earth, a fixed body, will not yield to fire, but slighteth its virtue, if we may believe the opinions of Chymists and common experience, neither doth any thing flie out from it, but a fat and watry humour, both of them not natural to the Earth: but if any thing is to be turned into elementary Fire, it must necessarily be light and volatile, that it may be translated into its Orb and Nature. The Earth therefore being most weighry, and so the Centre of all, being most fixt, and so least volatile, how can it be turned into Fire, and be carried up into the Sphear of Fire, or how can Fire, the highest and lightest of all, be beaten down to be essentialy united with the Earth, contrary to the laws of Nature? It were a more easie conversion of Water and Fire, because they are neater by one degree than Earth and Fire.

121 They that believed, the exhalations from the region of the earth drawn up into the Air, and because kindled there, to be earthie, and converted into the Element of Fire, are far out of the way of truth, for they are not earthie, but rather airie natures: for our Air being moist, through the contagion of water lying in the drie bosom of the Earth, gather a fatness, and by the consortship of the Earth, doth temper the moist with the drie, but when it exhales through the pores and crevices of the Earth being drawn by heat, or else the abundance of the matter forcing out, it breaks not forth out of its prison without a noise & crack, whence proceed earth-quakes and openings not without much ruin; that exhalation, got loose, doth flie up into the region proper to light bodies, and there is set on fire, being digested by its errant motion and heat, more fully into a sulphureous matter. Therefore that matter is not truly earthie, since it is neither ponderous nor cold, but because it is made fat and combustible by the concurrence of hot, drie, and moist; it may more properly

ly be called the accidental food of fire, than the Fire of Nature, or the Elementarie Fire. That is a bastard, a spurious generation, which for that very reason ought not to have been placed amongst the natures, or been called by the names of Elements; therefore these Firings are rightly called by *Aristotle*, imperfectly-mixed things. The same we must conceive of the smoke of combustibles: For Smoke being unctious, doth quickly take fire, which is nothing else but smoke kindled.

122 Fire feeds upon fat and unctious matter, but the fat moisture of the Air is contempered with drought, whence we often may see a sulfureous matter, extrinsically drie and terminated with drought, as our ordinarie sulfur, gun-powder, and the like; which though they seem to be outwardly drie, do close within them a fat moisture, and upon the firing are resolved into it.

123 And truly they slip to purpose, that have taken an opinion, seeing stones and heavie bodies sometimes generated in the Air, and shot down thence by lightnings, thunders,

and breaking of the clouds, that the Fire turns to a stone, or is converted into earth, or have a conceit, that the Earth is carried up thither. This is done far otherwise, for that hardened matter was never fire or earth, nor proceeded from the Orb of Fire (if there be any) or from the bodie of the earth, but an unctious and viscom humour, in a manner clayish, shut up in a cloud as in a furnace, is so hardened and decocted, as an earthen vessel by the heat of the burning exhalations, that it turns a stone: Hence procted those darted Thunder-bolts. Such meteors as these are the wens, weakneses, and diseases of Nature, not Elements. In the same, though after a slower manner, is the stone generated in the bodie out of flegm in the reins or bladder. For the Microcosm hath also his meteors.

124 The fire of nature is far different from our artificial or accidental fire. The fire of nature is double, either Universal and Particular, or Individual. The Universal is diffused through all the parts of the Universe, doth sweetly excite and move the propensive virtues of the celestial bodies,

bodies, doth impregnare and supply with engendering seed this Globe of ours, designed for the generation of things; doth infuse virtues into the seeds; doth unwist the intangled power of nature; mingles the Elements; informs the Matter; and finally doth unlock the secret of Nature: but the fountain of it is in the Sun, who as the Heart of the World doth stream-forth his enlivening heat as his love through all regions. But the particular Fire of Nature, is in-born and in-bred in every mixed bodie, and individual, which flows as a rivulet from that General, and doth work all things in this Microcosm or little World M A N, according to an Analogie with the Sun in the Macrocosm or greater World. But who is there that would not stile our common fire, being an opposite of all generation, living onely upon prey, subsisting upon the ruins of other Beings, the destruction of life, depu-ting all things to ashes, rather a foe than a friend to nature, its enemy, not its inmate; and rather the ruin than the raising of Life? But those fires that are bred in the Airie regi-

on, are rather engendred by chance, than by any intention of Nature.

125 Neither are those two bodies of the Earth and Water, situated next one to the other, convertible each into the other, but onely by reason of their neighbourhood are mingled together; so that the Water washeth the Earth, and the Earth thickens the Water; and hence is made Clay, being a bodie of neither, but a middle betwixt both; which if resolved by the force of fire, will separate it self into both these natures. The water flying out, the earth settles: neither will there be any conversion of each into the other, for that cannot be effected by that single common qualitie of cold, since the driness and moisture are not less powerful to resist, than the mutual consent of cold can bring them to a conversion. Besides the driness and fixation of the Earth, are quite opposite to the moist and volatile nature of the Water, so there is but one qualitie agreeing to an alteration, and many disagreeings, which will prevail in the combate. Besides, here is the help of nature always readie
to

to conserve in self, and doth never incline, unless upon force and conquest to its ruin or change.

126 We may guess the whole Globe of the Earth, not to be of a less settled nature than the Heaven, the Moon, or the Stars; for it, if it be the centre of the World, as it is generally received, then certainly the constancie is not less necessary to it than to the rest of the bodies of the World. Besides the earth is the same without any essential immutation of what it was from the beginning, and what it will be to the end of ages. But if it did suffer any notable detriment by the universal deluge in the general, or any accidental in particular, as by some chasme, or by the breakings in of rivers, or the Sea; this falls out by the supream order of him that doth change at list; the laws of the whole and every region: or by the discordant harmonie of the World, or by some disease of some distempered nature, rather than by any propensiveness or viciousness of the Earth. For all the bodies of the Universe do lie under their burdens and diseases, although they be diversified

fified according to the disagreement of Nature, and difference of perfection, yet the accidents do not change the nature and constancie of them in respect of the whole. Absolute constancie and impassibilitie do onely suit to God alone: but the Heaven, Water, Earth, and the rest of the bodies of the Universe shall stand firm, in regard of their essence to the designed period of their age.

127 If any one of those four natures have a propensitie to conversion, it will be strongest in the mean qualitiets; for Water and Air are joyned in greater affinitie between themselves than with the rest, or the others amongst themselves. For they seem not to differ so much in their qualities, as in the intension and remission of them, not so much naturally as accidentally. For since Water doth by a right of nature challenge to it self moisture and coldness, it doth also communicate them to the lower region of the Air by way of commerce, (for Air obtains no proper qualitie almost besides the highest tenuity, yet capable of receiving the rest, therefore is it of an heavenly nature,

nature, being of it self most temperate, and not addict to any proper qualitie, doth readily receive and dispence the dispositions, influences, and virtues of the heavenly bodies.) Densitie and raritie, which in a remiss degree are of kin, seem to make the principal difference between Water and our Air; for which reason God is said in *Genesis*, to have separated the Waters from the Waters; as if by reason of the unity of their nature, it seemed more truely to be a division of their situation, than a mutation in respect of their essence.

128 Yet these bordering natures, do not entertain any true and essential reciprocation, but onely according to some respect, not altogether changed, but after some manner; and this change is acted in the lower region of the Air, which is bound in by the cover of the clouds, and reacheth not the middle, much less the highest region. Water being rarified into a vapour flies up, and is rather raised then turned into Air; and that vapour condensed doth resolve, and fall down again. The ancients, being led by the legendem of sence,
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more than the light of reason, conceived this circulation, and returning into it self of one and the same nature, to be the turning of nature into another: but it is found to be otherwise by those that have and use a sharp insight into the depths of Nature. He is also deceived that shall call the Air simply a thin Vapour, because a Vapour is a middle and imperfect bodie betwixt the two Waters, those above, and these below, betwixt our Water and Air, yet it is neither of them, because although it rarifie, yet will it never be heightened to the great degree of the nobilitie of the Air. It may be made a spurious but never a pure Air: neither will the refined nature of the Air be so depressed and fall from its purities, as to thicken into a vapour, cloud, or Water. For the right of Nature never got that first separation of the Waters, which was really and actually done by that Architect spirit, and that the established bounds of the parts of the World, which God hath sealed with an indelible signature, should either be blurred or removed by any new confusion.

129 But those that dive deeper into things, will acknowledge the Earth to be the womb of the World, the vessel of Generation, the mother of a multiplied, and almost numberless issue, which being rescued in the beginning of the Creation from the power of the covering Waters, and priviledged to it self, was made and remained drie land; and her bodie being condensed, sunk to the foundation and the centre of the whole, and spread out her lap as a Parent to all vegetables, and all other creatures; yet did she want moisture, whereby she might be made apt for a fruitful generation. Gods providence set out a remedie for this exigence: Therefore from the beginning was the water made volatile, that so it might be carried up in vapours, which being frozen by cold in this cloud, might by heat be thawed again into Waters. By this master-piece of Divine providence, was this exigence of the Earth supplied, and that driness, which threatened barrenness, was tempered with a large moisture, and the womb of our mother conceived. Therefore
onely

onely Water hath the circulation, to the intent that it might moisten the bosom of the Earth, or more truly it is distilled in the lower region of the Air as in its Alembick; that so by often pouring in, and reiterated distillations, it being abounded, and having gotten virtues both from above and below, and endued with that celestial Nectar, it might more effectually soften the bosom of the Earth, and endue it with a prolifical virtue. The chief worker of all, who maketh use of the art of Nature, hath added nothing superfluous to his work, nor left any thing defective in it.

130 But the Water being the menstruum of the World, doth cherish and contain in it the seeds of things and their elements; but she having this circulation, the true and genuine Elements of things which are in the Earth, as in the matrix and vessel of Generation; and in the Water, as in the menstruum, are also whirled about. In the vapour therefore, are the Elements of the Earth, the Water, and the Air, & have their sublimation, and exuberation with it.

They

Refrains.

They are not the bodies of Earth, Water, and Air, which have their proper spheres, and constitute the several Regions of the World, but they are the very spiritual Elements of Nature, which lye hid and inhabit in them, out of which many bodies, as stones may be generated and excocted in the Air. For where all the Elements well mixt, do meet, as they do in a vapour, there bodies may be generated; but when they find not a convenient matrix, as in the Air, there are ingendered imperfect mixtures, not by reason of any fault in the mixture, but in the Matrix.

131. The Water being seated as middle, betwixt the Earth and the Air, doth trouble both it by its flowing, and always moving inconstancy, infesting the Air with a black soote, and noisom vapours, and often drowning the Earth by floods; causing tempests in the Air, ruines to the Earth, and corruption to both; and it doth assault the Region of the one with its levity, and of the other with its gravity; and doth cross the order of Nature, and the nature of Times by its defect or excess, yea, doth
shake

shake all her borderers with her terrible claps and tumultuous raging. Her nature being altogether female, the supream Creatour seems to have bestowed her on the World in the nature of a Woman, or a necessary Evil, even so doth she arrogate all things as subject to her, and turn those things that were given her for a general good, to a publick ruin. Finally, it is the scourge of divine Justice, revenging *Nemesis*, which being designed to the vengeance of sin, doth break out to punish, and tear the hopes and wealth of many the very roots of pride; under several shapes of judgements, the scoff and blast of the world.

132. The universal Natures, the more thick they are, the more impure, the more endued with tenuity, the more purity. The Earth, because more thick than Water, therefore is less noble, and so Water than Air; and Air than Heaven: and so the highest Region of the Heavens is the most noble, because it is most subtile. For it is an undoubted truth, that spiritual Natures are more excellent than corporeal, and the more bordering

dering upon the spiritual Natures, the more they draw nigh to perfection.

133. The foundation of Generation and Corruption is in Moisture, for in both the travails of Nature, Moisture, of all the Elements, is the first patient, receiving the first seal of the form. The natural Spirits are easily united with it, because flowing from it, do lightly return to it, because the root of them, in that, and by that, are the rest of the Elements mixed. The moist Element hath its circulation no less in mixed and individual bodies, than in the World, both in the work of Generation and of Nutrition, for it was Nature's pleasure, that both these works should be performed by the same instruments of condensation and rarefaction, and by the same means, to wit, Spirits.

134. The Earth is the Vessel of Generation, Water the menstruum of Nature, containing in it the formal and seminal virtues, which it borrows from the Sun, the male and the formal universal Principle; from him is derived into all things the influence of the fire of Nature, and of formal Spirits,

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ris, in which are all things necessary for generation, the in-bred heat being wrapt up in the moist: Therefore *Hippocrates* did tightly affirm That these two Elements, Fire and Water, could do all, contained all things in them: For from them do issue two masculine qualities of Heat and Drie, from the other two moist of Gold and Moist, being the feminine qualities, which so concurring and mixing, perfect the generation of mixed bodies. Over those two principal Elements, the two greater Lights were set, the Sun the author of Fire, and the Moon the Lady of Moisture.

135. Nature perfects the circulation of the volatile Element, by a three-fold action or instrument, by Sublimation, Demission or Refusion, and by Decoction, which stand in need of a divers temperament. So doth the rightly ordered intention of Nature, wandering through various motions, directeth her interrupted actions to their designed end, and attaineth the same mark, though it trades through divers wayes.

136 Sublimation is the conversion of

of a moist and a ponderous nature, into a light, or the exhalation of it into a vapour. The end and benefit of it is three-fold : First, that a gross and impure body might be mended by attenuation, and might by degrees be drawn off the dregs; then that by sublimation it might gain the higher virtues, which continually flow down. Lastly, that by such an evacuation the Earth might be disburthened of its superfluous and loading humours, which seizing upon its passages, do hinder the action of the heat, and the free pass of the natural spirits, yea, do violently choak them. This drawing away of the superfluous moisture, takes away the cause of obstructions, and gives ease to the squeazy stomach of the Earth, and makes it more fit for digestion.

137 But the Moisture is sublimated by the impulsive operation of heat. For Nature useth her fire as its proper instrument for rarefaction of moist bodies. Therefore the Vapours that generates Clouds & Rain, are most frequently drawn up in the Fall and Spring, because then the womb of the Earth doth more abound

bound with hot and moist; now Moisture is the material, and Heat the efficient cause of exhalations. Nature doth shew a kind of intense heat sublimation, whilst it is bound within the terms and latitude of temperature.

138. Demission is the second work of Nature; in the work of Circulation is the returning of the spirituous vapour into a gross and watry body: or the Refusion of a rarefied and sublimated humour, being again condensed, and its descent into Earth, that it may dilute it of its exuberant quour, and suck it up by a sweet and celestial draught.

139. Nature doth intend three things by irrigation. First, that it might not pour out, but by degrees distil its abundant humour, lest there fall out a gulf, and by the abundance of water, the passage for the vivifical spirit in the bowels of the earth be dammed up, and the intrinsic heat of the Earth be extinguished, for that wise and righteous Governor doth dispense all her benefis in number, weight and measure. Secondly, that it might distribute the humour

by divers drops, and by a various manner, to wit, a Rain sometimes larger, sometimes less, sometimes a dew, sometimes a hoar frost, sometimes pouring out a greater, sometimes a less plenty, that so it might water the Earth according to its appetite or necessity, thirsting for more or less. Thirdly, that these irrigations or waterings may be not continual, but by turns and betwixt other works; for the Sun doth in its course succeed the Showers, and the Showers in theirs the Sun, the day the night, and the night the day.

140. The lightest Cold or the departing Heat, doth unloose and make fit to fall those vapours that are brought up into the middle Region, and there frozen. For an immoderate heat doth dissipate and hinders their condensation, and an intense heat doth so knit and freeze them, that they cannot produce a humour that may be fit to fall down.

141. The last wheel or action of the Circulation of Nature, is Decoction, which is nothing else but the digestion, ripening, and conversion into aliment of a crude humour instilled

stilled on the bosom of the Earth. This seemeth to be the end and the scope of the others, because it is the release of their labour, and a receiving of the food, attained by the former labours. For that crude humour, by force of that internal heat, is chewed, concocted, and digested by it, being as it were without motion and in a trance, silently and without noise, moving that secret fire as the proper instrument of Nature, that it may turn that crude liquor tempered with driness into a food. This is the compleat circle of Nature, which she rowls round by various degrees of labour and heat.

142. These three operations of Nature are so knit together, and have such a relation each to the other, that the beginning of the one is the end of the other, and according to Natures intention, they do in a necessary order succeed one another by turns. And the orders of these vicissitudes, are so interwoven and linked together, as that combining to the good of the whole, they do in their operations prove serviceable each to other.

143. Yet Nature is forcedly sometimes

times drawn out of her bounds and
verges, and ranges in an uncertain
path, especially in the guidance of
the moist Element, whose orders be-
ing interrupted do deceive, and they
do easily as well as suffer wrong, by
reason of the inconstancy of its vola-
tile and flitting nature, as also by rea-
son of the various disposition of the
superiour bodies, which do bend
these things below, especially Moist-
ure, and draw them from their settled
track, according to the beck of the
Sovereign Moderatour, who doth use
them as Organs and Instruments to
the motion of the frame of the Uni-
verse. Hence is raised the deceitfull
and inconstant temperature of this
our Mansion, and the changed seasons
of the year. So doth the womb of
the Earth, being diversly affected,
bring forth either more plentifully or
more sparingly, generous or castling
births. So doth the bordering Air
being either pure or impure, produce
either health or sickness, the moist
Nature rowling and tossing all things
amongst us.

144 The Rule of our Heavens is
uncertain and deceitful to us, because

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things

things below receive their orders from things above, whose natures and affections are for the most part unknown to us, yet let the Philosopher set always before his eyes the intention rather than the action of Nature, the order rather than the disturbance of the order.

145 We may observe the volubility or flittingness of the moist Nature, not onely in the general harmony of the World, but also in the particular of mixed Beings. For they are generated by the revolution of Moisture, they are nourished and grow by drying, moistening, and digesting; wherefore those three operations of nature are resembled to food, drink, and sleep, because meat answers to driness, drink to moisture, and sleep to concoction.

146 Lest man should dream fantasies to himself, glory in divers privileges, assume to himself as proper onely to him the name of *Microcosm*, or the Worlds lesser draught, because there are discernable in his material workmanship, an Analogie of all the natural motions of the *Microcosm*, or the larger Volume of the World,

World; let him consider that every creature, even a worm, that every plant, even the weed of the Sea, is a lesser world, having in it an epitome of the greater. Therefore let man seek for a world out of himself, and he shall find it every where, for there is one and the same first Copy of all creatures, out of which were made infinite worlds of the same matter, yet in form differenced. Let therefore man share humility and lowliness of spirit, and attribute to God glory and honour.

147 The inferiour natures are leavened by the superiour: But the Water not enduring delay, doth hast to meet the operations of the Heavens, for the Air, giving way to the vapour that flies up to it, receives it to lodge in the Region of the Clouds, as in a large Hall, but ere it comes thither, its body being in a manner spiritualized, the moist Being is divested of its ponderous nature, that so it might by this addition of agility, the sooner compass its desire, and enjoy the privilege of an ambiguous nature.

148 In the mean time the Sun, the Prince of the celestial Quire, and the

rest of the superiour Natures, taking care of the inferiour, do instil by continual breathings enlivening spirits, as so many trilling rivulets from their most clear and pure Fountains: But the Vapours being thin, and so swimming in the Air, or else bound up into a Cloud, do most eagerly suck in in that spiritual *Nectar*, and attract it to them by a Magnetick virtue, and having received it, they grow big, and being impregnated and quickened with that ingendering seed, as being delivered of their burden, do freely fall down back into the lap of the Earth in some Dew, hoar Frost, Rain, or some other nature; and this Mother of the Elements doth receive into her womb the returning moisture, and being quickened by this Heavenly seed, sends forth in her due time innumerable issues, according to divers degrees, more or less generous, according to the goodness of the seed, or the disposition of the womb: and the inferiour Waters also are made partakers of the benevolence of the Superiour and Celestial, because she goes with the Earth to the making up of one and the same Globe, and so they

they receive joynt and common benefits. But by the nature of Water is the fermentation of the rest of the Elements.

149 But this ferment or leaven is a vivifical spirit, flowing down from the superiour Natures upon these inferiour, without which the Earth would be again void and empty. For it is the seed of Life, without which neither man, nor any creature, nor any growing thing could enjoy the benefit of a generation or life; *for man lives not by bread alone*, but especially by that Heavenly food by Air, *to wit*, by such a spirit so breathed in, and fermented.

150 The three material Elements being remote in the composition of things, do onely obey God and Nature, and come not under the laws of Art, or of humane Invention: but there are three others that issue from the copulation of these, which being extracted by resolution, do sufficiently shew that they are the nearest in the composition of mixt Beings, *to wit*, Salt, Sulphur, and Mercury. And so it is manifested, That there is a Trinity of Elements, and a Signa-

ture of the universal N A T U R E.

151 These three last Elements are the issue of a three-fold copulation of the three former, Mercury of the mixture of Earth and Water, Sulphur of the copulation of Earth and Air, Salt produced out of the condensation of Air and Water, and there can be no more combinations of them named. The Fire of Nature is in all of them as their formal principle, the virtue of the celestial bodies contributing their influence and co-operation.

152 Neither are these latter produced out of any copulation of the former bodies, for Mercury comes forth of an unctious Earth and clear Water well diluted and mixt. Sulphur is generated of the most subtile and driest Earth coupled with the moist Air; Finally Salt is congealed of salt and thick Water, and crude Air.

153 It may be lawfull to affirm that *Democritus* his opinion, That all bodies were composed out of Atoms, is not far distant from truth: for both reason and experience do vindicate him from biting tongues, for the knowing

knowing Philosopher would not wholly conceal, but would unfold in an obscure and dark term, the mixture of the Elements, which that it might be agreeable to the intention of Nature, must necessarily be done by the smallest, and by actually indivisible Beings: otherwise the Elements could not combine into a continuous & natural body. Experience teacheth us in the artificial resolution & composition of mixt Beings, which are tryed by distillations, that the perfect mixtion of two or more bodies, is not done but in a subtile vapour. But Nature doth make her mixtions far more subtile, and as it were spiritual, which we may safely believe was the opinion of *Democritus*: for the grosseness of bodies is an impediment to Mixtion, therefore the more any thing is attenuated, the more apt and fitted it is for mixtion.

154 The three-fold degree of Existence in mixt Beings, doth offer to us three supream kinds of mixt Beings, to wit, of Minerals, Vegetables, and of Animal Beings. Natures law hath appointed a Being for Minerals in the Earth, for Vegetables in the

Earth and the Water, for Animals in the Earth, Water, and Air; yet to all the Air is the principal food and fosterer of life.

155 Minerals, are thought simply not to have an existence or a life, although Metals from Minerals may be said to be endowed with a principal life, both because in their generation there is a kind of a copulation, and a commixiton of a double seed, male and female, *viz.* Sulphure and Mercurie, which two, by a long and multiplied circulation, are turned and purged, and being seasoned with the salt of Nature, and fermented by it, and being perfectly mixed in a most subtile vapour, are formed into a clay or soft mass, the spirit of Sulphure by degrees closing in the Mercurie, at length that Mass doth grow hard, and is confirmed to a metallick body.

156 As also, because perfect Metals, especially do contain in them a principle of life, *to wit,* in-set fire infused from heaven, which being dulled by being bound in with the hard outside of the Metall, lies hid as void of motion, and as an enchanted treasure, till getting libertie by philosophical

Iosophical solution, and the subtile artifice of the work-man, it doth powerfully display its refined spirit and celestial soul, by a motion of vegetation, & in the issue, heightened to the sudden perfection of art & nature

157 Vegetables also are invested with a vegetative soul or spirit, they grow by a vegetative motion, and multiply, yet want an animal sence and motion. Their seeds are of an Hermaphroditical nature, for every particular grain doth contain in it a fruitfull seed without copulation or mixture of a double seed, although in every kind, almost, of Vegetables, experience sheweth, there are both sexes to be found.

158 God also hath wrapt up in the seeds of Vegetables, a secret spirit, the authour of generation ennobled with a special character, which is wholly celestial, and a ray of the heavenly light, void of corruption, in which is preserved the specifical form under the bodie of every individual substance, which being through corruption resolved & lost, that immortal spirit being called out by the vivifical and homogeneal heat of the Sun,

doth rise up in a new stalk, and doth bring into it the form of the former.

159 Animals, besides their existence and faculty of vegetation, do exceed in a sensitive soul, which is in them the principle of life and motion. Therefore an Animal, seated in the highest degree of things below, doth compleat the work of Nature in her Elementary kingdom, doth live properly, generate properly, and in it hath Nature truly distinguished each Sex, that from two, a third, *to wit*, their issue might be produced. So in the more perfect Beings the most perfect Symbole of the Trinity is most apparent.

160 Man, the Prince of all creatures, and of the lower World, is accounted the Summary of Universal Nature: For his Soul is an immortal ray of the Divine Light, his Body is a beautified Composure of the Elements. The inward and unperceivable faculties of the Sense, by which man doth comprehend all things obvious, are altogether celestial, and as it were Stars, giving the influence of knowledge of things; the motions and
per-

perturbations of the mind, are as it were the Winds & Tempests, Lightenings and Thunders; the Meteors, which break forth in the Aerial Region of the Spirit, do trouble the heart and the bloud. Therefore was man deservedly called a *Microcosm*, and the accomplisht Draught of the Universe.

161 But not onely man, but even every living creature, yea, every Plant is a *Microcosm*. So is every Grain or Seed a Chaos, in which are the seeds of the whole World compendiously bound up, out of which in its season a little World will spring.

162 Whatsoever Beings of Nature have a perfect mixture and life, they have a body, spirit, and soul. The body is made of clay, in which are all things necessary for the matter of generation, for it is most agreeable to reason, that Bodies should be made of two corporeal Elements especially, viz. Earth and Water.

163 The Spirit is a small portion of the purest Air, or the Heaven, a middle nature betwixt the Body and the Soul, the knot and bond of both, the case of the Soul, and the conduit
of

of the more subtile and spiritual parts of the body.

164 The soul or form of a mixt body, is a spark of the Fire of Nature, an undiscernable Ray of Celestial Light, brought into act from the power of the seed, by the motion of generation, bound to an Elementary body by the mediation of the Spirit, giving its individual Being to the mixt body, the nearest principle and the efficient cause of life. It acts according to the disposed matter, and the qualities of the Organs.

165 The nature or form of the Soul, because it is altogether full of light in living creatures especially, hath so great a distance from the dark and earthy matter of bodies, that this is wholly irrational in respect of that, and this unproportionably more noble, and therefore is fastened by that strictest tye which Nature makes use of in her works to the body, by reason of the disconveniency and distance, unless the conjunction and knot had been made by the virtue and efficacy of a peculiar and powerfull mean, therefore did the provident Creatour assign a subtile mean, which is

is the *Ætherial* spirit, which receives and retains the begotten form, and is the tye of it to the body, communicating in its nature with both. These things are to be conceived to be spoken of the celestial Soul of Natural things, not of the Super-celestial and divine Soul of man, which notwithstanding is according to the good pleasure of the Creatour, brought into a consortship with the body of man by natural *mediums*.

166 The specificall forms from the first day of the Creation, were imprinted in the first individual and particular persons, by the character of the *Idæal* copie, and that divine and indelible impress was according to the direction of the Creatour, by the way of generation traduced to posterity, that so by the perpetual succession of particular individual natures, the priviledge of immortality might be continued in the kind.

167 It cannot, nor must be conceived, that Forms do generate in the matter their like, for to generate is the alone property of bodies; but by an harmonious motion of their *Organs*, they do by them dispose the seminal

minal matter for generation, and shut up in it a ray of Light, or a secret spark of life, as a treasure: This is the office and privilege of the Form, as also to imprint its own specificall character on that vivifical spirit, wrapt up close in the seed, which in its set season, doth in the work of generation by the engendering heat, display it self into a soul, whether Vegetative or Animal, so that what was a formal and hidden spirit in the seed, is now a Form in the mixt body. So that occult thing that was closed in the bosom of Nature, is now made manifest, and brought forth from a power to an act.

168 The Form issues not forth onely out of the power and virtue of the seed, because there is an influence of celestial virtues in the generations of Beings, which do heighten the efficacies of the matter, do multiply them, and as it were midwife it to groaning Nature, yea, they do get into, and mixe themselves with, and bring in auxiliary strength to the formal and seminal spirit that is in the matter, which is also by its original, celestial.

169 There

169 There do not onely meet in the generation of every mixt Being, the corporeal Elements, but also all the Virtues, all the Powers of Nature in general, and these do contribute something of their own; so are the parts of the Universe bound up together, that they have an unanimous combination for life, and couple by a mutual affection.

170 The natural Forms of things though they are potentially in the seeds, yet are they neither of, nor generated by the substance of the lower Elements, for they have their rise from a more noble spring, their original is from Heaven, for their father is the Sun, the heavenly Nature the bond whereby these matters are knit together.

171 The specifical Forms of mixt Beings have within themselves closed a dark kind of knowledge of their original, and are carried up by their own strength, and by a secret motion, like unto Waters, to the height of their Fountain head. So the Soul of man being derived from the divine Spring of the uncreated Light, is reflected to the same by the sharp sight
of

of his mind, and by the soaring contemplations of his soul, but the forms of other living creatures being taken out of the privy Treasury of the Heavens and the Sun, do by the instinct of Nature, and by a weak kind of reminiscency, glance back thither. Hence we may observe the frequent Prognosticks of several creatures concerning the courses of the Sun, and the changes of the Heavens. But the forms of Vegetables, being for the most part airy and inspired from the lowest Region of our Air, therefore they are not able to extend or reach forth their power, or faculties beyond it, they do, according to their ability, lift up their heads into the Air, as willing to visit their Countrey, but they are stopped so, as that they are not able to pass the narrow confines of their bodies, wanting the sense and life of a Soul, because there is so little of the Suns virtue in them, as will not carry them above the motion of a Vegetation. For in the order of creation, the Vegetables were first before the Sun, wherefore creatures are not equally indebted to him for their originals, and the aged principles of their
their

their life, but must acknowledge them received from the lightform Air, as a nearer Agent. For the disposition of their matter was adjudged by Nature as too weak to receive so sublime a form.

172 But for Stones, since they are not so much generated out of a true mixture of the Elements, as from a concourse of Earth and Water, by an external force of Heat and Cold, they are decocted as an earthen Work or Vessel, therefore they are altogether senseless, having borrowed a feeble form from the dark and cold nature of the Earth and Water.

173 Concerning precious Stones and Gems, we must conceive otherwise, for they derive their forms from the Chrystal Fountains of the Heavens and the Sun, and their bodies are the purest drops of a refined dew, engendered by celestial influences, and as it were the congealed tears of of Heaven, whence they possess and contain many sublime virtues.

174 But the matter of Metals, because it is watry and earthy, and most compacted, by reason of the principal & subtile commixtion of weighty Ele-

Elements, is therefore heavy and exceedingly ponderous, and of it self capable of no motion: but because it is sublimated and munded by the wonderfull artifice of Nature, in an earthy and stony Matrix, as in a Limbeck, and its mixture is compleated in a most thin vapour, by reiterated distillations, that by reason of its exceeding subtilty and exuberancy, the influential helps of the Sun and the Heavens, get in and mix with it, especially in the generation of perfect mettals; for this cause, though they fetch their bodies from Water and Earth, yet Nature performing the office of workman, doth so ingeniously make up the bodies, especially of a perfect metall, that it delivers them to the heavenly Deities, as those that deserve to be informed with the most eminent form. It is a work of long travail, but an absolute one, & heightened to the utmost of Natures actings, in which Heaven and Earth seem rather to copulate, than to consent. But the formal spirits of mettals being bound up in a hard cover, do stick immoveable, till released of their bands by Philosophical Fire, they do produce

duce by their heavenly Seed in their matter, that noble son of the Sun, and at length that Quint-essence of admirable Virtue, in which the Heavens seem to lodge with, and come down to us.

175 It was provided by the Decree of the supream Creatour, that a Nature more noble should not degenerate into one less noble, or that one more eminent, into a nature that is more base, or that it should, abjuring its native priviledge or birth-right, come under a servile vassalage. Superiour Beings are coupled with these below, and those of greater power do communicate themselves with those of a less, that they may inform and compleat them by their emissary spirits, which notwithstanding in this do no way derogate from their stock or kind. Nay, when they work themselves into the seeds of things, or also into mixed Beings, they subject not themselves to a bondage, but do attain a new honour and priviledged power. For every mixt Being of whatsoever kind it is, is a kind of an Empire, yea the whole world, who hath a spiritual form of her own to rule her,
whose

whole office it is to have dominion over the organs and faculties of Nature, yea over the whole frame, so that that, which being void and without distinction, did drift it rowling hither and thither in the vast Ocean of Nature, is now called to an Empire.

176 The formal act of the first matter, as also of the Elements, doth inform nothing besides the verie principles of Nature, therefore the specifical form doth constitute a perfect mixt Being, neither is it to be thought to contain any more forms, since the very Elements in their mixture, have the charge of the fashioning, not of the informing of the bodie.

177 It is most probable, that the virtue of multiplication, which lyes in the seeds of Beings, doth not flow from the Elementary matter as its efficient cause, but from a celestial form: for to multiply, is the most natural and proper action of light, for from one ray are almost an infinite number darted forth; from whence it proceeds, that the Sun, who is the Fountain of immortal Light, is also in nature the first efficient cause of genera-

neration and multiplication : that
therefore every form receives a natu-
ral power of multiplication from the
celestial light, is prov'd by this weigh-
ty Argument, because it is lightfull
and furnished with its native endow-
ments, *Ergo* multiplying ; It is light-
full, because it doth enlighten with
its rays the sensitive and imaginative
faculties in creatures, that so out of
that double faculty, springs a double
apprehension & knowledge of things;
an external by the senses, an internal
by imagination ; but all knowledge
is a light, as all ignorance is a dark-
ness : but there peeps up some en-
lightening and lightfulness, when
there is an apprehension of the ima-
ges of things, and when that, which
lay unknown in the dark, is now ma-
nifested by a light of knowledge, for
it is opely by the good office of light,
that obscure things receive a revela-
tion. God did adde to man a third
light, *to wit*, his Understanding, by the
help of which he attains by their cau-
ses, a far more perfect way of know-
ledge. All these things are produ-
ced by the operation of light, and of
a perspicuity flowing out of an en-
lightened

lightened Soul. This last action of light is onely proper to man, the two former are shared with beasts as well as by him, for their souls are also partakers of celestial light. Therefore reason doth convince, that the virtue of multiplication in the individua Beings of Animals and Vegetables, doth proceed from the Souls multiplication of light, and that some rays of it are included in the seed with the *Ætherial spirit*, until at length they are set upon the rising of the Sun of Life.

178 Light and Darknes are the principles of Life and Death, for the rays of Light are the forms of mixt Beings, their bodies a dark Abyfs. By Light all things live, yea Light is life, but those that loose their life, loose their light, and are hurried into their former darknes, in which they lay close and hidden, before they were drawn to light by the fatal wheel of Predestination.

179 The specifical forms of Animals, as also of Vegetables, are rational, though not after the manner of men, but after a property of their own, according to the virtues and impressions

press of their nature. For they have their vital endowments, their cognizances, knowledge, and their predestinations. The vital endowments of Vegetables, are an endeavour of generating the like, the multiplying virtues, nutritive, augmenting, motive and sensitive, and the like. But their knowledge is experienced by their wise fore-knowledge of times, their strict observation of change, as of the orders of Nature, in a variety agreeable to the motion of the Sun and Heaven, in the fastening the Roots, the erecting the Stalk, spreading the Branches, in the opening the Leaves and the Flowers, in the forming the Fruit, in their beautifying, in their ripening, in the transmutations of Elements into aliments, in the inspiring of a vivifical virtue into the Seeds, lastly, in constituting a various difference of Nature and parts, according to the benign or malign concurrence of the Sun or Soil.

180 That the souls of Brutes are endowed with knowledge, is sufficiently, by their copulations and generations upon set times, their just distributions in the forming and nourishing

rishing of the parts of the individual Beings, the distinct offices of those parts free from any confusion, the various motions of their souls, the nimble faculties of their senses, the secret spirits, harmoniously moving the members as organs, their proneness to discipline, their obsequious reverence to their Masters, the presaging instinct of things to come; in most devout worship, an art in getting their provision, in choice of their raunges, providing their fence, their prudence in the avoiding dangers, and the rest actions so agreeable to knowledge and reason, bestowed upon them by Nature. But Nature in every individual, is nothing else but the form itself, which is the principle of motion, and rest of action, and life to it, in which it is, to which is committed the charge, direction and conservation of its body, as a Ship to a Pilot.

181 But who will deny the certain predestination of Times for the birth of things, unless he fancy a confusion and disorder in the Nature of the Universe, for she draws forth all those things out of her bosom, according to settled and fore-appointed order,

order, for she had a prescript from her Maker for the Law of Order, and the times of production; their quickening, birth, life and death have their set times, and do fulfil their designed seasons; those things that either this or that year receive their Being, or return to darkness, are pre-ordained to it, which pre ordination, Nature, Gods Vicegerent in the rule of the Universe, doth fore-know by the suggestion of the Divine Spirit, that she might be ministerial to the compassing of it; neither do those things casually fall out, but they have a necessary, though unknown cause, yet the Grand Ruler of all is not comprized within the Law of Necessity, but appoints all things, and changeth them according to his own will. He it is that decrees concerning all, even the least things, whose Decrees want neither certainty nor order. Therefore that Order, that runs through the series and succession of things & times, hath the law of its necessity from the divine Decrees.

182 As all things which afterwards were actually produced and separated, in respect of their matter were

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potentially in the Chaos, so all individuals before they come to light, are in the World in their matter and potentiality, and will in their time and order come forth and break into act, but when they sail and die, they return as Rivers into the Sea, into that general Mass from whence they came, every Nature recovering its proper Region, and being to be brought again and again into Natures shop, are wrought into new Beings upon her Anvile. It may be this was that opinion of the *Pythagoreans*, therefore exploded, because not comprehended concerning their Tenet of Transanimation.

183 When the mixt body is dissolved, and the corruption of the frail Elements come to a loss, the *Æthereal* nature returns to its native home, and there is nothing left in the carcases but a perturbation and confusion of the Elements, having lost their Governour, then there reigns nothing but corruption, death, and darkness in the widowed matter, untill she through corruption be made fit for generation, and the virtue of Heaven do again flow down into the matter thus

thus disposed, and gathering and mingling the wandering Elements, do rekindle the weak light of a new form, which at length breaks forth, the forces of the Elements being corroborated, and so compleats the new mixture.

184 In that corruption which tends to generation, which is a corruption in the mean, and is done with the conservation of the specifical form potentially inherent in the seed or matter, that sublime spirit departs not, but being weak and impotent, is excited by external heat, and begins to move, and withal give motion to the matter, till at length it works more vigorously, and gives information to the perfectly mixed body.

185 The Elements as well as the Aliments of Nature, do begin their generation and nutrition, which are in most respects the same from Corruption. For both must necessarily be putrified, and by putrefaction be resolved into a moist, and as it were a first matter, then is there made a Chaos, in which are all things necessary for generation and nutrition. So doth the birth and repair of every *Micro-*

cosm bear with an Analogical resemblance with the creation and conservation of the *Macrocosm*.

186 The insensible seeds of things, and those mixed bodies which are begot from them, do consist of a three-fold Nature, of a Celestial, Elementary, and Mixt Nature. The Celestial is a ray of the Light of the Sun, endued with all heavenly vigour, the principle of action, motion, generation and life, by whose help the seeds, by their renewed vigour, do resemble the constant permanency of the Stars, and being in a manner as so many immortal grafts of celestial plants, ingrafted upon corruptible nature, as upon a strange stock, do by a kind of an eternal succession, vindicate it from death: The Elementary, corporeal and sensible portion, which in creatures is called the *Sperm*, is the Case and keeper of the seed, which putrifies and is corrupted, and generates an invisible seed. The Radical Moisture, or the Ferment of Nature, in which lyes the spirit, is a middle substance, coupling the Celestial and Elementary, in the material part answering the Elements; in the spiritual, the Form.

Form. Like the Day-break, whose cheek being covered with a duskie light, doth knit together the two extremes of Light and Darknes, and being neither, doth hold forth a mixture of both.

187 Life is an harmonical act, proceeding from the copulation of the Matter and the Form, constituting the perfect Being of an individual nature. Death is the term or end of this act, the separation of the matter and form, and a resolution of the mixt body.

188 These mixt bodies have the roots of their generation and life in Heaven, from whence springs their Causes and Principles, whence also as inverted Trees, they do suck their juice and aliment. Neither is it suitable for the Understanding, to be enslaved to the Rule of the Senses, which comprehend nothing but what is sensible. But the mind rangeth far abroad beyond the Cloysters of the Senses, and searcheth to a greater height, for the hunting out of the bounds of Nature. The bodies are as it were the barks, the grosser parts of the Elements the accidents of things,

under which lye hid the pure and sprightly Essences, which acknowledge not the subjection and censure of the Senses, and which it was a necessity to cloth under a dark Cloud, that they might pass from their heavenly, to their earthly province of the corporeal Beings. The supream Creatour of Nature enacted this copulation of spirituals with corporeals, whereby his uncreated spirit communicating it self, first to the more spiritual and simple Natures, might be conveyed through them, as by so many conduits, to corporeal Beings, and in this manner diffusing it self gradually and orderly, through all the Regions of the World, through all and every Being, doth sustain all things by the Divine presence, as also that by a sensible creature, the insensible CREATOR might be apprehended through corporeal and sensible resemblances.

189 Whatsoever lives either an Animal or Vegetable life, stands in need of food, that the natural spirits might be recruited, which do continually slide forth through the pores, and that so the loss of Nature might have a suc-

successive repair. For the nourishing juice is made by the more succulent substance of the meat, whereby the parts and humours of the body are re-inforced. The radical Moisture is renewed out of the purer portion of the humours, especially of the blood, the celestial influence intermingling it self by respiration with it.

190 Living things have a two-fold nourishment, *to wit*, a Corporeal and a Spiritual, the former being of small avail to life without the latter. For Vegetables do evidently reserue the benefit of their increase and nourishment no less to the Air and Heaven, than to the Earth: yea the Earth it self, unless suckled with the milk of Heaven, would quickly find her own breast to flag drie, this that holy Di-
 ver into Natures secrets, when he blessed *Joseph*, doth thus expresse: *Bless Deut.*
be the Lord for his Earth, for the apples cap. 33.
of Heaven, for the Dew, and for the
Deep that coucheth beneath, for the
pleasant apples of the Sun and of the
Moon, for the top of the everlasting
Mountains, for the fruits of the eternal
Hills, &c. By which mystical speech,
 the Prophet fore-ensureth the Earths
 G 4 plenty,

plenty, by the abundant influence of the Sun, Moon, and of the rest of the celestial bodies.

191 That spiritual Diet, as far as it conduceth to the life of creatures, is acknowledged by every vulgar capacity, that sees the renewed respiration, and the frequent sucking in of the external Air. For not onely according to the opinion of ordinary Physicians, hath Nature so workman-like framed those bellows, bordering upon the heart to cool it, but also that by their continued fanning, they might breath in an æthereal Air, and hand to it celestial spirits, that so by their recruits the vital spirits may be kept in repair, and be alwayes multiplied.

192 Philosophers do not onely call those spiritual Natures, which being created without matter, are onely comprehended by the Understanding, as the intelligencies, Angels, and Devils are accounted to be: but also those that, which although they have their original from matter, yet in respect of their great tenuity & nobility, do not subject themselves to the search of the Senses, and nearer approaching

to spiritual Beings, are rather understood by reason, than sound by sense. Such is the pure part of the Air, such are the influencies of heavenly bodies, such the in-set fire and seminal virtues, such the vegetable spirits, such the animal, and the vital, and the like, in which consists the very nature of Beings, than in grosser bodies. Such like natures spring from Heaven, and in relation to sensibles, do assume to themselves the name and right of spirits.

193 It is suitable that we should give the Fire of Nature a place amongst the spiritual Beings, for in it self it is not perceivable by any sense, but discovers it self onely in bodies, by heat and other effects and accidents. This is apparent in living creatures, into which by this unperceivable fire, is infused a sensible heat, and that Fire with the life stealing away, the Elementary body or the carcass, yet the mixed being dissolved, remains sound and unhurt. In Vegetables, because this Fire is weaker, it doth elude the sense; and is not to be perceived by any heat.

194 Reason also convinceth, that

our common Fire is to be sorted amongst the spiritual, rather than corporeal Beings. For if it were corporeal, it should have from it self a peculiar and inseparable body, no less than Earth, Water, or Air, and the rest of the sensible Natures, which do consist and are bounded within their proper bodies, which do exist in them and by them, which do act according to their virtues, and produce them to the Senses. But Fire hath not a peculiar and sensible body, lodgeth onely in anothers, for a Coal is not Fire, but Wood fired, neither is the flame Fire, but smoke inflamed; finally, that Robber onely feeds upon what is not his own, lives upon the prey, and is extinguished when this fails, having nothing in it self to feed it. Besides, a body super-added to another body, doth augment the quantity of it, but this not found in fire put into wood or smoke, for the smoke or wood is no way increased by the accession of fire in their quantities, from which it is evident, that a fiery spirit rather than a body, doth invade the wood or smoke. A sword melted, the scabbard being untouch'd, the bones

bones shattered by the fiery bolt of Thunder, and yet the flesh unhurt, do sufficiently argue the spiritual nature, even of that thundering fire. Yet we must know that Fire is not wholly immaterial, for it hath a matter, though a very subtile and light one, whereby it cleaves to the encompassing air, whereby it may be kept in by a more gross body. Yet doth it rather deserve the name of a spirit, than of a body, because it hath not a sensible quantity, neither can it be comprehended, but when it is arrayed in another body.

195 For Light the original of it doth evince, that it ought to be seated amongst those things that are truly spiritual. There was no light but in God before the informing of the first matter, & the birth of the world. But when Nature received her Being, then began there a spiritual light to issue forth from the fiery spirit of God upon the matter, and there to settle as in its lamp, and this was the creation and original of Light: that was the first act of the Deity upon the matter; the first copulation of the Creatour with the creature, of a spirit with

with a body. Therefore the first informing Light, was a meer Spirit, which did kindle with its fiery virtue, as with heat, the nearest matter, being exceedingly rarefied by its spiritual Light, and so were the darkness converted to light. The Heaven, being distinguished by the first light, although it be not material and fiery, yet is nevertheless invisible, because in respect of the matter, it is brought to the highest degree of tenuity, and in respect of its form, is endowed with spirituality. But the Light that was scattered in the middle Heaven, being bounded into a narrower compass, was cast into the Globe of the Sun, which was necessarily to be formed into a kind of a thick body, as it were into a smoke fit to be kindled, yet not combustible, that so it might be settled, being kindled by that immortal Light, and be in the room of the general Lamp of Nature, or as a fiery Mass. The light of the Sun therefore is nothing else but a lightsome spirit, deriving its rise from the Spirit of eternal Light, gathered in, and inseparably cleaving to the body of the Sun, and made sensible by reason of the
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the thickness of the body, communicating to all the natures of the Universe, light, and a manifold virtue: constituting the spirit of the World by its non-intermitted influence: and bound up in a body for the good and welfare of the corporeal Nature.

196 Yet the Sun-beams that are perceivable by our eyes, are not pure spirits, for issuing continually from the Sun, have their progress, being clothed with the encompassing Air. They are therefore nothing else but a continued flowing forth of the spirit of Light, which springing forth as so many rivulets from their Eternal Fountain, and working themselves into the ætherial Nature, as a flame into a most thin smoke, do over-spread the whole face of the Universal World with their light.

197 It is natural to Light to flow continually from its Fountain. We call those Rays issuing forth, and mixing themselves with the airy nature, and they are the first actings of light in the Sun, and the conveyance of it from the Sun. For it is the property of a lightfull body, to act by it rays, and to send forth heat and light, and
that

that might spread its light abroad by a darting forth, and multiplying of its beams. We do by light signifie both the first act of the lightsom body, as also a secondary lightsomness which floweth out from the former.

198 The Lamp being out, either for want of matter, or blown out by the wind, the fiery and lightsom spirit that kindled the Lamp doth not perish, neither is it extinguished, as it commonly seems, but onely loosing what it feeds on, and being stript from it, is scattered in and vanisheth to Air, which is the Abyss and universal Receptacle of all lights and spiritual natures of the material World: from whence we may learn, that the nature of this Lightsomness is spiritual, and is derived from the spiritual Fountain, not otherwise than natural forms from their Matrix, which is the spirit of the Universe, perpetually flowing from the Sun, as from an eternal and immortal Spring. For as the bodies of mixt Beings in their making, do rise from the first matter, and the Elements, and do gradually at their departure, slide into the same again, so the natural forms of individuals in
their

their approach, do flow from the universal form (which in the manner of a Form of forms, doth inspire a formal virtue into the seeds) and in their recess do again return into it. But that form is the Spirit of the light of the Universe, to which, as to their principle, and as to a nature of the same kind, do all single forms and sparks of light got loose from their eyes, return. So are all mixt Beings resolved into their first principles, but these principles do return to that Eternal Spring of Nature, as to their proper centre and peculiar countrey.

199 But that Spirit of the Universe is from the Sun, yet not the very light of the Sun, conspicuous to us by reason of the presence of its body; but that invisible spirit, which is continually dispersed by the beams of the Sun, through the universal Region of the Air, and doth extend it self perpetually by communication through our Heaven, yea, even to the centre of the Earth, and that in the absence of the Sun, and in the darkest night, pouring out all gifts for generation and life, through all the bodies of the Universe.

200 The divine Love was not able to contain it self within it self, but did wholly go out of it self in the creation, by multiplication of it self, and pouring out himself wholly also in the conservation of creatures in themselves. Light also, which is the exactest Copie of the Deity, doth also imitate the divine Love: for it is not able to be comprized within its own lightsom body, but is diffused far and near for the good of other Beings, by a strong multiplication of its beams, being not so much born for it self as for others, being as it were the token of Divine Love, communicating it self to its power, and reaching forth into the most remote places, unless it meet with a stop from a thick bodie.

201 Light also doth hold forth to us the infinite Nature of God; for the small light of a lamp or candle cannot, as long as it is fed, by all its continued effluence of rays, and by its infinite communication of its flames, be exhausted or diminished. As many beams so many streams flow from it. Yet though it gives, though it diffuseth it self, although much be taken from

from it, yet is it not brought to nothing, neither receives loss, which is the alone property of a spiritual nature, and is altogether unappliable to a corporeal. So the intellectual endowments, as the understanding and knowledge of things, which are justly esteemed spiritual lights, are of the same kind, that though alwayes bestowed abroad, yet are preserved entire at home. Therefore must we confess that there is something divine in Light.

202 The beams of a lightfom body, although they be of a spiritual nature, yet are they stopt by a thick body, because their conveyance is by means of the Air, without which they are not perceivable by us, by which copulation also they are in a manner made corporeal, and therefore cannot pierce or enter into the bodies that are not porous. So spiritual things do act with us by some sensible mean, that so we may perceive them to act. But the lightfom body being absent, the beams also depart, neither do they part from his presence, because they immediately flow from him.

203 But the Air is without enlightened,

lightened, not onely by the presence of a body of light, and of the beams from it, but also the body being gone, and the beams withdrawn, by a light-som spirit flowing from them: as is clear in the darkest Eclipse, or the Heavens over-cast with the blackest clouds, or wrapt up in the mask of night, yea, the Sun being sunk under the Horizon: for that act of present light cannot proceed from the body of light, and its beams being absent, but from the access and presence of a spiritual light.

204 A transparent body as glass, being pointed with the Sun beams, doth gather them, and receives in it the Image of the Sun, and is made light-som, & as it were a brief draught of the Sun, which sends forth its beams on the farthest side opposite to the Sun, from which the beams of the Sun being refracted, by the concurrence of the glass, seem to pass through the glass, which yet indeed they do not, for the rays by reason of the Air that cleaves to them, are settled about the glass, the spirit of light onely passing forward, but by the beams which are darted out on the

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the other side, are the beams of the Sun, or of the glass being kindled by the Sun-beams into a lightsom bodie.

205 Every transparent body, especially glass, is a *medium* of light, because it receives light into it, and having received it, doth communicate it to the Air that is beyond it, not by the sending forth of lightsom Air about it, which is repugnant to Nature, but by another double way. First, because a transparent body yields to, and lets pass the spirit of light, and doth send it forth abroad being received by it, which sent forth, gets into the adjoyning Air, hence springs that plentiful light; and besides, because that transparent *Medium* is made by the benefit of the light, it receives not onely light in it self, but lightsom to others, and by the spirit of Light, which is in love with transparent bodies, becomes as it were a lighted lamp. But now every lightsom body hath the priviledge and power to scatter its light, which is not granted to thick and dark bodies, unless by reflection.

206 Those which are the pure natures

tures of mixt Beings, are nearly spiritual, the bodies are as it were the Barks and Vessels, in which they are contained and kept. And not otherwise could those sublime Natures, unless tied to the corporeal Elements, and so bound in by their weight, pass this lower Sea, and lodge in the Centre of this Abyss. They come subject to sense by their bodies, the bodies are moved and acted by them, so do they do interchangeable offices. This that secret of *Homers Juno*, whom *Jupiter* let down with a weight at her heels.

207 Since the whole frame of the Universe is but one onely body, one onely universal Nature, consisting of many natures and bodies, bound together by their proper *Mediums* and bonds, it should not be wondered at, that such parts & members are knit together by a strong, but secret rye, and do give a mutual assistance each to other, for they have not onely a mutual relation to, but also a communication with one the other, and these various natures do exercise a kind of a commerce, the extreams by the middle, the middle by the nearest.

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But this communication is performed by spirits sent forth: for all the parts of the world, all the individual natures of the world do abound in spirits; many of which flowing forth, leave room and give way for those that flow in, and so is there by the continual ebbing out and flowing in of spirits, a continual reparation of the world, and of the natures thereof. This is the scale of general Nature presented in a vision to the Patriarch *Jacob*, these are *Mercuries* wings, by whose help being mystically termed by the Ancients, the Messenger of the Gods, he was thought frequently to visit the coasts of the Earth, and the courts of Heaven.

208 The active principles of every kind of Vegetables or Animals are spiritual, their bodies are the passive organs of the spirits, by which they exercise the faculties of the senses, and do by various actings put forth their powers, as the authours of actions, so that in the general life may be termed a concert of actions, or a continued act diversified by the multiplicitie of actions, flowing from a spiritual fountain, and brought forth by corporeal organs.

209 It

209 It is the propertie of the spir-
ritual nature to act, of the corporeal
to be passive, where therefore there
is a concourse of both, as in mixed
bodies, that as the more noble doth
act and rule, this as passive doth obey.
For the power of act is the priviledge
of ruling, but the burden of being
passive is the mark of being servile; so
the in-set fire in the seed, is the prin-
ciple of generation and life, the high-
est operating spirit, the Archæus of
Nature, the orderer in the preparing
and forming the matter in the mixt-
ion and distribution of the Elements.
So doth the Form in the mixt Being
exercise its rule at his will, as the
fountain of all actions. So do the vir-
tues of the heavenly Beings dispose
and seal all Inferiour Elements and
corporeal matter.

210 Natural bodies which have
an active vigour, and an occult cause
of acting, do not, as is commonly
thought, act alone by their qualities,
but by secret spirits. For the fire
doth not heat and burn by the single
qualitie of heat, but by the continu-
al flux of spirits and rayes. Neither
do the Earth and Water refrigerate
or

or moisten by the alone qualities of cold and moist, but by their vapours and in-nate spirits sent forth, do affect the sense from without. Neither do poysons onely by cold or hot qualities, but by malignant spirits bring death or infection sooner or later. Concerning Plants or Herbs, we must judge alike, because their active virtues do not lie hid in their qualities, but in their essence, which Nature hath made abundant in spirits, whose basis and principle powers are concerning spirituals, for the bodies are as the shadows or the investments of things, under which the invisible Nature is hidden, but since qualities are the accidents of things, are not therefore able to constitute their essence, nor shew forth in their actings those wonderful virtues, but are onely as the in-set instruments of actions & passions, which the working spirits, that are the workers of all actions, make use of in their actings, but yet Nature indures them not as principles and efficient causes of actions.

211 The natural tinctures, odours and tastes of things are special and spiritual gifts of Nature, with which it hath

hath suitably enriched her Beings, & which do not onely contribute to their ornament, or onely are inherent in them, as extrinsecal accidents, but also have an in-set and radical cause, and are not so much to be termed accidents, as demonstrative tokens of inward virtues, by which the occult and formal signatures of things discover themselves.

212 Rarefaction and condensation are the two instruments of Nature, by which spirits are converted into bodies, and bodies into spirits, or also by which corporeal Elements are changed into spiritual Beings, and spiritual into corporeal; for Elements do suffer these changes in mixt bodies. So the Earth doth minister spiritual food to the roots of vegetables, which being fed upon, doth go into the stalk, the bark, the boughs, the branches, the flowrs, and into the corporeal substance. The same is done by Nature in Animals. For the meat and drink, which they diet on, or at least the better part, is terminated into humours, and at length into spirits, which getting through the pores, and knit to the flesh, nerves, bones,

bonet, and the rest of the parts of the bodie, do nourish and augment them, and do by the never-tired work of supply, repair decaying nature. So the spiritual and the portion of the purer substance, is curdled to the frothie bodie of seed. Art the Ape of Nature, doth experience the like in her resolutions and compositions.

213 The life of individuals is in a rational and strict union of the matter and form: but the knot of both natures, their tie and base lieth hid in the fortified embraces of the innate heat and fire, and the radical moisture. For that formal fire is an heavenly ray, which is united with the radical moisture, which is the purest and best digested portion of the matter, and as it were an oyl defecated, exuberated, and turned as it were into a spiritual nature, by the organs of Nature, as by so many Alembicks.

214 There is much of the radical moisture in the seed of things, in which, as in its food, is kept a celestial Spark, which doth act all things necessarie to generation in a convenient matrix. But wheresoever there is

140 *Enchiridion*
a constant principle of heat, there is conceived to be a fire, because the natural principle of heat is his in which it is,

215 A man may observe something immortal in the radical moisture, which doth neither vanish by death, nor consume by the force of the most violent fire, but remains unvanquished in the carcases and ashes of bodies burnt.

216 There is a double moisture lies in every mixed Being, to wit, an Elementarie and a Radical. The Elementarie, being partly of an aerial, partly of a watric nature, yields not to fire, but flies away into a vapour or smoke, which being drawn forth, the bodie is resolved into ashes; for by it, as by a glue, the Elements in their mixture are knit together. But the radical moisture scorns the tyrannical assaults of common fire, but it neither dies in the martyrdom, nor flies away in the combat, but surviving the mixt bodie, doth stubbornly stick to its ashes, which is an evidence of its exact puritie.

217 The experience of this radical moisture, hidden in the ashes, did teach

teach a secret to the glas-makers, being ignorant of the nature of things, for by bringing Glas out of Ashes by the sharp point of their casting flames, they have made a hidden thing evident, beyond which, neither the strength of fire or art are able to stretch it. But the ashes must necessarily run, that there might be a continued quantitie, and a solid bodie made as glas is, which could not be otherwise, for there can be no flowing of any thing without moisture. Therefore that moisture being inseparable from its matter, is at length brought to terminate into that noble and as it were ætherial transparent bodie.

218 The extraction of Salts out of Ashes, in which is the chief virtue of mixt Beings, the fertilitie of ground increased by the burning of stubble, and by ashes, doth evidence, that that moisture preserved free from fire, is the radical principal of generation, & the root of nature. Although this virtue lies hid, solitarie and idle, till being received by the Earth, the common matrix of Natures principles, yet shew forth a hid-

den facultie convenient for generation and multiplication, as it is also accustomed in the seed of things.

219 That Radical Balsame, is Nature's ferment or leaven, infecting the whole mass of the bodie. It is an indelible and multiplying tincture, for it pierceth and tingeth even the more loathsome excrements, which is evident by the frequent, although imperfect generation, that is made from our of them, as also by the frequent dunging of ground, which is known by the most unskillfull husbandmen, that so the languishing land may be set forward to pay its due, and that with an advantage to the expecting labourer.

220 We may guess, that that root of Nature, which survives the ruina of the mixt bodie, is a foot-step, and the purest and immortal portion of the first matter informed, and signed with the divine character of Light. For that ancient matrimonie betwixt the first Matter and its Form, is not to be untied, from which copulation the other bodies drew their original. Moreover, it was necessarie that this incorruptible base of corruptible things,

things, and as it were the cube-root of them should lie hid, always remaining and immortal in the depth of bodies, that it might be constantly and perpetually a material Principle, having a potentiality and aptitude to life, about which, as about an immoveable Axle-tree, there might be a continual turning of the Elements and things. And if we may have the liberty in dark things, to guess at what is most likely truth, that immortal Substance is the foundation of the material World, and the Ferment of its immortality, which the Eternal Measurer of all things hath fore-established to survive the day of the conflagration of all things, when the Elements shall be purified by that refining fire, that so he might renew and repair out of this pure and ever-remaining Matter, his work vindicated from original sin, and the taint of corruption.

221 That this radical Basis is not of the kind of special forms, is evident, because every individual hath its individual and singular form, which doth depart the body upon the dissolution of the mixt Being, yet that radical principle remaining unextinguished, although it at the much weakened

kened, and of little efficacy, by reason of the absence of the form, yet do those vital sparkles remain apt for the production of more debased and imperfect births, which production belongs not so much to Nature, as to the matter in its birth; this attempteth, but is not able to generate without a companion, by reason of the absence of the formal and specificall virtue. So the carcase of a man or an horse, by reason of the defect of seed is not capable for the generation of a man or an horse, but of loathed worms and other insects, from whence we may guess, that that feeble principle of life proceeds from the scarcity of the first matter, and rather to be of the family of the lower Elements, than of the higher and celestial, yet that there is in it some of that tincture of light.

222 For certainly that slight spark of that former light, which did in the beginning inform the dark matter of the lower Abyss, may be sufficient for the generation of insects: for it doth work the matter by a confused and disordered motion, that it might bring forth the power into a feeble act, but the matter warmed by this spark, and

as it were languishing, being corrupted rather by the fancy than the copulation of a male, doth rush into the lustfull act, and being unable to bring forth a just issue of Nature, doth form loathsome phantasms, as Worms, Hornets, Beetles, and the like, in the filthy excrements. Therefore that radical Moisture is the nearest and never-ceasing subject of generation and life, in which is first kindled the fire of Nature, and the formal act in a well disposed and prepared matter. But in a confused and ill ordered matter, where that humour doth act the part of the male, it begets spurious and bastard births of Nature, for that generation which is made without specific seed, seems to be made rather by chance and default, than by the intention of Nature, although in it seems to be a dark and confused kind of copulation of actives with passives, which is required also to the production of every, though imperfect, Being.

223 That radical Ferment constantly abiding in the depth of mixt Bodies, seem to be the Band, Seat and Tye of that matrimony contracted between Light and Darkness, between

the first Matter and the universal Form, finally of all the Contraries : otherwise the Matter and Form, by reason of their repugnant natures, would not be knit together. But that dark unbridledness of the first matter and its averseness from light was tamed, and its hatred turned into love, by the good office of that lightsome tincture, which doth reconcile things repugnant.

224 The inbred Heat and the radical Moisture are of a divers kind, for that is wholly spiritual and of the Sun, this of a middle nature, betwixt a spiritual and a corporeal, both participating of an æthereal and elementary Nature ; that is of the degree of things above, this of things below, in which was celebrated the first marriage of Heaven & Earth, by which also Heaven hath its abode in the very Centre of the Earth. They are therefore deceived, that do confound the inbred heat and the radical Moisture, for they differ no less than smoke and flame, the light of the Sun and the Air, Sulphur and Mercury : In mixt Beings, the radical Moisture is the seat and food of the inbred and celestial Fire, its bond with the Elementary

tary body: but that power of Fire is the Form and Soul of mixt Beings. In seeds, that moisture is the immediate Keeper and Case of that Spirit of Fire inclosed in the seed, till it be set on to generation in a disposed Matrix, by an adventitious heat. Finally, that radical Substance is *Vulcan's* Shop in every mixt Being, the Chimney in which is kept that immortal Fire, which is the first mover of all the faculties in an individual nature.

225 That radical Moisture is the Catholical Balsam, the most precious Elixar of Nature, the Mercury of Life, having a perfect sublimation by Nature, a dose of which is administered to every individual of her family, weighed to a just quantity by plentiful Nature. They that have attained the happiness to fetch out this hidden Treasure of Nature, wrapt up close in the heart, and in the closets of Nature's birth, and can get it out of those close covers of the Elements, let him boast that he hath attained the chiefest staff and help of life, and a most precious Treasure,

226 The order of Reason and of Creation doth require, that the first Copies of things, being first of all con-

cealed in the celestial Natures, were transmitted into inferiour Beings: but in the first they are of a far greater perfection, both because of their greater tenuity and dignity, as also because of their neighbouring seats to the Eternal Being: but with us they are much meaner, because carved in a grosser and less valuable matter, and more distant from their eternal Principle. There is nothing therefore printed in this lower Margin of the World, which was not at first copied in the heavenly Being: neither is there any particular kind of Being of the inferiour natures, which doth not acknowledge the dominion of one Superiour agreeable to it, and which it hath not the secret seal and signature of it. So do things below depend on things above.

227 The World is a creature of an ambiguous nature, for it is of both Sexes, the higher part, to wit, the celestial, is active and masculine; the lower Elementary nature, is the passive and feminine nature. The Globe of the Earth is the womb, in which the engendering seed of Heaven is received and kept. From the masculine part proceed life and strength; from

from the female part corruption and death do issue.

228 Since superiour and inferiour bodies have their original from the same Principles, as from their parts, yet are they not such as have their equal lot: it is equal, that those things that have the honour of being nobler substances, and advanced to higher offices, should distribute to their brethren of a lower degree, being poor and in want, some of their wealth, and so provide for their life and conversation. For it was provided by the foresight of the Deity, that since there was a necessity that the World should be made up of unequal natures, the more powerfull Natures should aid the weaker, & hand help to the fainting Natures. So Love is the indissoluble knot of the parts of the Universe.

229 In this sublunary Region, diseased Nature sickens out of a defect of the proportion and temperament of the Elements, either by reason of the quantity, or of the qualities, either out of a too great intension or remission, and so is there a dissonancy in Natures musick, and a distemper in her bodies. Therefore the consonancy of the Elements, which riseth from
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a proportion, and constitutes their temperament, being gone, the matter and form of the whole mixt Being hath a bad coherence; Nature is troubled and staggers with a perplexed confusion, and hence do first diseases, and then death assault disordering and falling Nature.

230 That discord of those Principles, have either an intrinsecal and radical cause, as from a vicious seed, an evil generation, or age; or an intrinsecal and accidental, as from a too great repletion or emptiness, from whence either an excess or defect in humours and spirits; or from putrefaction, mortal poison, infection, grief, hurt, or some other impediment brought upon the Organs of life with the like, which do hurt Nature.

231 The four radical Qualities of the Elements, are as so many harmonious Tones of Nature, not contrary but divers, and distant each from other by certain pauses, from whose rational difference, intension and remission, is made a perfect consent of Nature, perceivable by the understanding, bearing an Analogy to that vocal Musick which is heard by the Senses. Sharp and Flat in Musick, though

though they are extreame, yet are not Contraries in Musick, they are the terms of those means, which lye betwixt them, and are composed and tempered after a divers manner by these two extreame. So Heat and Cold, Driness and Moisture, are the extreame Qualities in Nature, yet not therefore contrary, but onely the bounds of the middle and interjacent Qualities, from whose mixture and temperament, do the middle proceed.

232 The motion of Nature is continual and not tyred, no less in every part than in the whole. For she always acts, never idle, so that if she were but out of action for a moment, it would ruine the whole frame of the Universe, which is addicted to a decree of a perpetual motion. For neither doth the settled Earth, the calm Sea, the quiet Air, therefore altogether rest, because they are not seen to be moved, they rest no more than a sleeping man: that rest is a remission of action, not an omission or cessation. Nature acts within, neither doth it ever desist its action or motion of the Organs. Even a very carcase hath a motion, *to wit*, of corruption: but living

living Beings, though they are not acted by a local, yet are they by an organical motion.

233 Nature doth move the frame of the Universe in a uniform and orderly motion, yet so that wheels things unequal and unlike, by an unequal unlike motion. This inequality of the motion is required by a Geometrical equity, and so all the motions of all the heavenly bodies, may be Geometrically termed equal, considering the difference of the magnitude, distance, and nature of them.

234 Nature being no less powerful than wise, in the informing and governing of her Works, doth attain her certain end by many wanderings and windings, which is most evident in the births of the Earth, for she handling the Elements in an unequal temper, doth, especially in the Winter, replenish the womb of the Earth with a fruitful seed, in the Spring brings forth an easie birth, in the Summer ripens the fruit, and in the Autumn all fall.

235 This diversity doth especially proceed from the approach and recess of the Sun, appointed to this end by the
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the Creatour: For he hath destinated the Sun to the Rule of the Elements, that by his various distance, inflection and reflection, they may have a divers and various temperament, and so there might be some help for Nature, working divers things by divers means, and that she might perfect her changes, by the various changes of Times. This variety of Nature is worth the exactest thoughts of the most acute Philosophers.

236 The heavenly bodies, though not subject to that stain of alteration, do notwithstanding introduce manifold changes in the Elementary Region, and do inspire various affections by their divers propension, and the various motions of the planetick bodies, which do alter their site and distance between themselves, and also the figure of the Heavens, which actions do diversly form and incline the pliable natures of the Elements, and they never cease to ferment them by their continual influence.

237 The whole substance of the Heaven, hath parts continuous, though not contiguous; let not any therefore fancie the World to be the
works

works of Art, which is the work of Nature, which cannot endure any section into Sphears and Circles; for they that first divided the atherial region into many orbs and circles, did propose to themselves rather the easie teaching by it, than to shew the truth of the thing. For the divine nature being an unitie, is desirous of and endeavours unitie, and so avoideth multiplicitie: wherefore we must conceive she created not many Heavens, separated by their matter and superficies, when one bodie, in respect of the continuitie of the matter, though distinct in the dignitie and virtue of the parts, might suffice. Neither is this taken off by the motions of the Stars in their courses and customs, which because we know not, we therefore make a fancied Astrologie, and do too boldly bring the power of God under the weakness of man, though the continuitie of the Heaven hinder not the morion of the Stars, and there might be some help for mans reason to find out their orders,

238 That there should be a first moveable above the Heavens, by whose

whose hurrying motion the lower Heavens are turned about, is not an invention of the wisdom of God, but onely a fancied help for mans ignorance: for if we assign the principle of motion to that first mover, why do we denie it to the globe of heaven? why should we fancie an external cause of motion, which may be all this time intrinsecal?

239 As this lowest province of the World is subject to the rule of the middle, so is the middle, viz. the ætherial to the highest and supercelestial for its priviledges and deputation. For the Empyrean heaven, and the quire of the Intelligible Beings, do inspire into the celestial orb those virtues, which they receive from the Archetype, in order of succession, and do move those natures that lie nearest them, not without a consent, as the first organs of the material world: by which motion the inferiour bodies, being also moved, do exercise their turns, as so many dances to a set pace, and do borrow whatsoever is excellent from the superiour bodies.

240 But Intelligences are illuminated at hand, according to their orders

ders from the mind of God, as from the spring of eternal light, by which illumination they are fed, as with an immortal food, and in it, as in a glass, do they read, receive the commands and will of the Divine Majestic, and by it are enkindled to an honourable obedience. This is the manner and union of the threefold nature of the Universe, the knot and Herculean bond of this union is the love of God. So in a ternarie is compleated the whole state of the World, whose Creatour is by no means apart of it, no otherwise than Unitie is neither a Number, nor the part of a Number, although it constitutes all number, but is the principle and measure of Number, neither is the Musician or Lutenist a part, but the authour of the Conccent.

141 They which believe that an almost innumerable multitude of heavenly bodies, were created for the commoditie of the globe of the Earth, and for her inhabitants, as to their proper end, are deceived, for reason will denie, that natures, so far more noble and transcendent, were enslaved to the service of more vile
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and low-born Beings. Is it not rather more likely, that every Globe doth rather of it self make a peculiar world, and that so many worlds as feodaries to the eternal Empire of a God, are diffused through the vast range of the heaven, and there do hang as bound each to the other by that common bond of the heaven, and that the whole large Universe doth consist of those manifold natures? These, though so far severed in nature and place, yet do joyn in a mutual love, so as to make up a perfect harmonic in the Universe. The heaven is the common place of all, yet is it more pure about those more perfect Beings, therefore it is of great tenuitie and almost spiritual, and so fills up the places between, that so it may the better receive the various affections of so many natures, and the secret virtues continually issuing from them, and having received them, it might swiftly communicate them to others, though far distant. For the heaven is Natures conveyance, by the mediation of which, all the Cities of Nature do traffique one with another, and are made

made partakers of each the other wealth and store. So are they linked together by a most powerfull bond of friendship and nearness, as it were by some magnetick virtue.

242 What hinders, but that we may reckon the Globe of the Earth, as well as the Moon amongst the Stars? For both are naturally dark bodies, both do borrow light from the Sun, both are solid bodies, and reflect the beams of the Sun, both send forth spirits and virtues, both hang in their heaven or their air. But the doubt is, whether it moves or no. But to what end is her motion needfull? why may not she also stand fixe amongst so many fixe bodies? And it may be the Moon hath her inhabitants, for it is not credible, that Orbs of so immense and vast a compass, should be idle and useless, nor inhabited by any creatures; that their motions, actions, and travels should onely tend to the good of this lowest and most despicable Globe: since God himself, not liking Solitude, did go out of himself in the Creation, and posited out himself upon the creatures, and gave them a Law for

Multi-

303
Multiplication. Is it not more for
Gods glorie, to assert the intire Fa-
rick of the whole Universe to be
like a great Empire, graced with the
various natures of many worlds, as
with so many Provinces or Cities?
and that the Worlds themselves are
as so many habitations & tenements
for innumerable Citizens of divers
kinds, and all created to set forth the
superlative glorie of the great Crea-
tour.

243 And who will not admire the
Sun as an immortal Lamp, hanging up
in the middle of the hall of the Great
Lord, and enlightening all the corners
& recesses of it, or else as the Vicege-
rent of the Divine Majestie, infusing
light, spirit and life into all the crea-
tures of the World? For it was fit
that God, being altogether immate-
rial, should rule and order his materi-
al works by an organ, which should
be of a middle and most excellent
material Being, which also ought to
be full of vivifical spirits, and so to
set over sensible things, a sensible
Monarch.

244 This Doctrine of many
Worlds is not repugnant to Scri-
p:ure,

pture, which doth onely relate to
the Creation of our World, descri-
bing all things concerning the other
in a mystical, rather than an open
& clear way, onely touching at them,
that so mens feeble souls, that had al-
readie fallen, as too curious of know-
ledge, might rather sit and admire,
than rise and understand. The cloud-
ing of this truth, this darkness of
mans soul, was part of the punish-
ment of sin, by which he fell from
the pleasures of Paradise, the delights
of knowledge, the knowledge of Na-
ture and heavenly things, that so he
that would stretch himself to a sinfull
desire of a forbidden knowledge,
might be nipt by a just deprivation
of what was given: and so he having
brought in a multiplication and con-
fusion of knowledge, might be pu-
nished with the loss of that true
Knowledge, which was one of all
things. That is the Cherub, the
guardian of the Garden, he that hath
his flaming faulcheon, striking blind
the guiltie souls of men with the
brightness of his light, and forcing
us off from the secrets of Nature, and
the truth of the Universe.

245 The Divine nature, although it be a most perfect unitie, yet seems to consist of, and to be perfected by two things, *viz.* Understanding and Will. By his Understanding, he knows all things from eternitie; by his Will, he acts all; and both he doth most absolutely. His Knowledge and Wisdom belong to his Understanding; but his Goodness, Mercy, Justice and the rest of those virtues, which are accounted Moral with us, belong to his Will; yea so doth also Gods Omnipotencie, which is nothing else but his Omnipotent Will. The Intelligible natures, *viz.* the Angelical nature, and the Soul of Man, which are small draughts of the Divine nature, have also these two faculties, according to their weight and measure. For in them the understanding is the organ of Knowledge, the will of Working, and beyond these can they not act.

F I N I S.